The Christian Century

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Blood and Soil

By John B. Holt

The Defeat of Prohibition

An Editorial

August Survey of Books

Reviews by Gregory Vlastos, W. P. Lemon, H. L. Willett, W. E. Garrison, Theodore C. Hume, C. T. Holman, Duane Squires, H. D. Gallaudet, John Bennett, Charles Gerlinger, Buell G. Gallegher, Charles Stafford Brown

15 Cents a Copy • August 2, 1933 • Four Dollars a Year

AUG 1 193

XUM

In This Issue

THOMAS H. MARSH
is a young minister now residing at Elburn, Ill.

JOHN B. HOLT
is pursuing graduate study in Germany. He is a son of Prof. Arthur E. Holt.

FRANK FITT
is minister of the Grosse Pointe Memorial church, Grosse Pointe Farms, Mich.

GREGORY VLASTOS
a Greek by birth, a graduate of Chicago theological seminary, is now an instructor in Queen's university, Kingston, Ont.

W. P. LEMON
one of the most regular members of the reviewing staff, is minister of the First Presbyterian church, Iowa City, Iowa.

HERBERT L. WILLETT
a contributing editor of The Christian Century, professor (retired) of Semitic languages and literature in the University of Chicago, is now minister of the community church, Kenilworth, Ill.

THEODORE C. HUME
is minister of the New England Congregational church, Chicago. He was formerly a missionary in China.

DUANE SQUIRES
is professor of modern European history in the State teachers college, Mayville, S.D.

H. D. GALLAUDET
is minister of the Congregational church at Pine Orchard, Conn.

CHARLES GERLINGER
is minister of the First Congregational church, Sioux Falls, S. D.

BUELL G. GALLAGHER
formerly field secretary of the Interseminary movement, is president-elect of Talladega college, Talladega, Ala., where he will assume the duties of office next January.

JOHN BENNETT
is professor of Christian theology in Auburn theological seminary.

CHARLES STAFFORD BROWN
is minister of the First Congregational church, Colorado Springs, Colo.

The CHRISTIAN CENTURY

August 2, 1933

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN — ROBERT A. ASHWORTH

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — CHARLES O. RANSFORD (St. Louis)
DONALD GRANT (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. O. PHILIP (Poona)
ERNEST THOMAS (Toronto) — BRUCE S. WRIGHT (Buffalo)
DON D. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
SIEGFRIED SCHARFE (Halle) — E. G. HOMRIGHAUSEN (Indianapolis)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial

Editorial Paragraphs 971
The Defeat of Prohibition 974
The World Is Too Much For Us (Editorial Correspondence), by Paul Hutchinson 976
Verse 983

Contributed Articles

A Preface to an Ordination Paper, by Thomas H. Marsh 978
Blood and Soil, by John B. Holt 980
Billy Phelps, Preacher, by Frank Fitt 982

August Survey of Books

Faith: An Historical Study, by Stewart Means 984
Sweeping the Cobwebs, by Lillian G. Martin and Clare de Gruchy 984
Some Experiments in Living, by Peter Ainslie 985
The New Background of Science, by Sir James Jeans 985
Nationalism, Man's Other Religion, by Edward Shillito 985
Peace of Mind and Body, by William S. Walsh 986
Beginning the Twentieth Century, by Joseph W. Swain 987
What Is Salvation? by E. S. Waterhouse 987
Enough for Everybody, by A. M. Newmann 987
Counter-Attack, by Millard E. Tydings 987
The Great Enigma, by H. H. Schauinsland 988
Providence and the World Order, by C. F. D'Arcy 988
A Judge Takes the Stand, by Joseph N. Ulman 989
Republican Religion, by G. Adolf Koch 989
The Primer of Inflation, by Earl Sparling 989
Le Catholicisme Non-Romaine, by W. A. Visser 't Hooft 989

Correspondence 990
The Question Box 991
News of the Christian World
Correspondence from New York 992
British Table Talk 992
Correspondence from Turkey 993
Correspondence from the Southeast 994
Correspondence from Japan 995
Correspondence from Philadelphia 996
Correspondence from China 997
Correspondence from Denver 998
Books Received 999
The New Films 999

Calendar of Coming Events

July 25-August 7. Pitman Grove camp meeting, Pitman Grove, N. J.
July 28-August 6. Y.M.C.A. eastern association school, Lake George, N. Y.
July 29-Aug. 12. Isles of Shoals vacation conference, Star Island, off Portsmouth, N. H.
July 29-Aug. 14. General conference for Christian workers, Northfield, Mass.
July 30-Aug. 6. Battle Ground Bible conference, Battle Ground, Ind.
July 31-Aug. 4. 43rd annual lay and ministerial assembly for spiritual conference of the Reformed church, Franklin and Marshall academy, Lancaster, Pa.
July 31-Aug. 6. Summer pastors' institute, joint auspices of divinity school of University of Chicago and Chicago theological seminary.
July 31-Aug. 7. Methodist foreign missions conference, Blair academy, Blairstown, N. J.
Aug. 2-8. Lutheran joint synod of Wisconsin and other states, St. Matthew's church, Milwaukee, Wis.
Aug. 3. Missouri conference, Methodist, south, Hannibal, Mo.
August 5-21. Silver Bay vacation conference, Lake George, N. Y.
Aug. 5-21. West Jersey Grove camp meeting, Newfield, N. J.
Aug. 7-13. Collegeville summer assembly for Christian workers of all denominations, Ursinus college, Collegeville, Pa.
Aug. 12-16. Luther league convention, American Lutheran church, Madison, Wis.
Aug. 13-15. Methodist Episcopal educational conference, Lake Junaluska, N. C.
Aug. 14-20. Annual Epworth League institute, West Virginia conference, Buckhannon, W. Va.
Aug. 14-21. Massachusetts Christian Endeavor conference, Northfield, Mass.
Aug. 14-Sept. 1. Westminster choir school, summer session, Lake George, N. Y.
Aug. 16. Annual conference Methodist Protestant church, Marion, Ind.
Aug. 16-22. Methodist Episcopal discussion conference, Mt. Sequoyah, Fayetteville, Ark.
Aug. 20-24. Central district, American Lutheran church, Fort Collins, Colo.
Aug. 20-27. Northern New England school of religious education, University of New Hampshire, Durham, N. Y.
Aug. 21-27. Western yearly meetings, Society of Friends, Plainfield, Ind.
Aug. 22-24. Women's missionary society, Lutheran synod of Virginia, Woodstock, Va.
Aug. 23-26. Y.M.C.A. industrial conference on human relations, Lake George, N. Y.
Aug. 23-27. Chicago northwest annual conference, Methodist Episcopal church, Fowler-Clifton church, Chicago.
Aug. 23-30. General conference, Mennonites of N. A., Bluffton, O.
Aug. 25-Sept. 4. Ocean Grove, N. J., camp meeting.
Aug. 30-31. Lutheran editors' association, Chicago.
Sept. 2-4. Conference against war, Theodore Dreiser committee, New York city.
Sept. 9-12. Universal Christian council for life and work, executive committee, Novi-Sad, Jugo-Slavia.
Sept. 14. Southwest Missouri conference, Methodist, south, Independence, Mo.
Sept. 15-16. World alliance for international friendship through the churches, Sofia, Bulgaria.

XUM

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME L CHICAGO, AUGUST 2, 1933 NUMBER 31

EDITORIAL

AGAIN on the evening of July 24, as on occasions in the first weeks of his administration, the voice of the President speaking from the White House was heard by the nation. It is a wonderfully winning voice, registering assurance without dogmatism and appealing to the best instincts of his hearers. The "blanket code," covering virtually all employes outside of those industries which have already framed codes of their own and had them approved by the national recovery administration, had been announced four days earlier. The central feature of that code is a minimum wage of from $12 to $15 a week, depending on the size of the town, and a maximum working week of 40 hours. It is still doubtful whether such regulations, originating with the government and not with the industries, can be legally enforced. In his radio talk, the President spoke only indirectly of enforcement. Instead of that, what he wants is voluntary acceptance and loyal cooperation for the common good. Every effort will be made to bring the pressure of public opinion to bear to that end by creating an adverse judgment against employers who resist and popular approval for those who accept. The popular judgment itself will be formed by methods of propaganda which are already entirely familiar, and of which the President's radio talk was the first and best item. For those who do not respond to the persuasion of appeals to their public spirit and patriotism, the President more than hints that more compulsory measures will be devised.

The President and The Blanket Code

The Spirit of Boycott Should Be Avoided

USUALLY such appeals for voluntary and unconstrained acceptance of governmental policies is reserved for political campaigns, when the policies and the personnel of administrations are submitted to review by the electorate and the immediate issue is reelection or defeat, or for support in war time in such ways as lending to the government the money which it has no constitutional means of taking unless it is freely offered. The sale of liberty bonds was accomplished by creating an immense body of public opinion favorable to the enterprise, so that patriotic citizens bought them willingly and others bought them because they feared the resentment of their neighbors and customers if they did not. Both motives were necessary then. Probably they will both be necessary now. The latter is not an altogether unobjectionable form of pressure to apply. It is dangerously akin to the boycott, and it becomes effective for its purpose only as it successfully fosters a degree of intolerance which does not always take all of the facts into account. It is to be hoped that the employers of labor will see the justice of the proposals and will make their cooperation so nearly unanimous that the recalcitrant minority, if there is one, can be dealt with unemotionally and by due process of law, without any stirring up of class feeling or the creation of hatreds and prejudices which always last longer than the emergency for which they are evoked. Those spirits are easier to summon than to lay.

Nazis Win German Church Elections

LAST week's German church elections put squarely up to the rank and file of the membership of the Protestant churches the question which the leaders and the clergy have been sweating blood over for several months: Is the church going to allow itself to become a subordinate department of the civil administration, drilled and officered to serve as a sort of holy cheering section to give moral sanction and the divine blessing to whatever the Hitler government does? Far be it from any American to view the church's dilemma with anything but sympathy. Our own churches from time to time have groveled before popular passion and prejudice and bowed to the state's propaganda, without even realizing that they had faced a dilemma. The leadership of the German churches has at least

shown an awareness of the issue. Some of the clergy have stood for the independence of the church. The laity did not. The elections were held simultaneously all over the country to choose members of governing boards, which will elect delegates to provincial synods, which will choose the members of a national synod, which will name a reichsbishop who will be head of the united German church. The struggle between the nazi government and Dr. Bodelschwingh, who was recently chosen to this office and still more recently relinquished it because civil interference prevented him from discharging its functions, was only preliminary to this electoral contest involving the whole membership of the churches. All the agencies of publicity and propaganda had already been taken over by the nazis and their ecclesiastical affiliate, the "German Christians," and the electoral machinery was similarly controlled. The result was as expected—a sweeping victory for those candidates who enjoyed the favor of the government. The church organization is therefore made over, from bottom to top, in accordance with Hitler's ambition to bring every element of German life under his control.

Why the Stock Market Crashed Again

NO OTHER conclusion can be drawn from the sudden collapse of the stock and grain market than that the whole system by which prices are controlled on the exchanges is fantastic to the verge of insanity. Glance back at the papers of less than a week ago, and you find the headlines overflowing with exhilarating news of rapid and steady advances. This stock was up 8 points, that one 12 points in a day. An index figure made from the quotations on fifty leading issues showed that these had risen 109 per cent—that is, had more than doubled in their market value, since March 2. Continued advances were predicted. Wheat had skyrocketed until, forgetting that "dollar wheat" had ever seemed only an ancient memory or an impossible dream, "veteran grain traders" were forecasting a price of $1.50 or even $2.00. Then the bottom dropped out of everything. Why? Who knows? If prices had gone up because of the devaluation of the dollar, there was no reason why they should have gone down, for the dollar has not gone up. If because industry is reviving, there was no reason, for industry is still reviving as much as it ever was—which is not very much but perhaps a little. Certainly nothing happened to industry overnight to put stocks into a tail-spin. The insiders offer no rational explanation, and so many of them were caught in the crash that their words would not carry much weight anyway. It remains for the outsiders to find the likeliest explanation they can. Ours is that most of the advance on the stock and grain exchanges was purely speculative. Inflation accounted for some of it; the anticipation of more inflation, the expectation of a revival of industry which has not yet occurred, and the capitalization of confidence in the administration accounted for much more. With the belief that things would go up, at least for a while, the seekers of quick profits returned to their old habit of margin operations and bought heavily. Since they were not buying for investment but only with a view to riding as long as the elevator was going up, the wise ones presently decided that it would be a good thing to take their profits. There were too many wise ones, and the efforts of all of them to get out at the same time wrecked the market. A fantastic system, we say, that leaves industry at the mercy of stock-gamblers. There is accumulating evidence to support the opinion that straight gambling on games that are nothing but gambling games is a good deal less immoral than gambling that imperils industry at its most critical moments.

Baptists Study Their Organization

REALIZING that denominational machinery, like the equipment of a factory, suffers from obsolescence and occasionally needs a thorough examination with a view to possible repair, replacement and reorganization, the Northern Baptist convention at its May meeting appointed a commission to make such a study and bring in recommendations. The commission is going about its task deliberately and with a method calculated to bring its investigations into close relation to the actual needs of the churches and the desires of their constituencies. Regional sub-committees have been appointed—eastern, western and central—and public hearings will be arranged in the various areas. Suggestions are invited from all members of the denomination. Due notice of the dates and places of these hearings will be given. Persons who wish to appear before the commission as a whole or to transmit suggestions to it are asked to address the chairman, Dr. C. W. Atwater, Meridian and Vermont streets, Indianapolis, Ind., or the secretary, Mrs. A. LeGrand, 7104 Cedar street, Wauwatosa, Wis. Every institution needs a periodical audit of this sort. Denominational organizations tend to accumulate and to outlive their usefulness. And when they are scrutinized to determine whether they are still serviceable, it should be done with reference to the total mind of the group and on the basis of the widest possible body of data with reference to all the interests involved. The procedure of the Baptists is worthy of praise, both for its purpose and for the method which has been adopted for carrying it out.

He Is No Help to His Father

IT MIGHT seem an appropriate occasion to say a few things about divorce, in view of the amount of publicity that has recently attended the almost simultaneous divorce and remarriage of a young man who, though apparently not of much importance on his own account, happens to be connected with what is at present the nation's first family. But the sym-

XUM

pathy which one must feel for the youth's parents and the feeling of nausea which is provoked by his own inconsiderate and irresponsible course preclude any calm and judicious discussion of divorce in this connection. However lamentable that procedure may be under even the most favorable conditions, there is no reason why it should be associated with anything so frivolous and cheap as the episode whose daily developments have been spread upon the front pages of nearly all the papers in the country during the past week. Rather than comment upon the sanctity of marriage and the mordant effect of divorce upon the organism of society, it seems appropriate to comment upon the consideration which the unimportant members of a family owe to the family itself and to its conspicuous members in such a case as this. Some small and elementary sense of decency should be enough to restrain any son of a famous father, and especially of one who has risen to a place where the conspicuousness of his service exposes him in a peculiar manner to the attacks of his opponents, from bringing upon him an embarrassment of this kind. Some fine points of etiquette and ethics may be raised as to the extent to which the members of a President's family may either exploit the relationship or ignore it by the unrestricted exercise of all the legal rights of private citizens. But this is not a fine point. It is gross and palpable.

The White House Has Too Many Spokesmen

IN THAT same connection, but in a wholly different mood, it may be remarked that the President has not been wholly fortunate in the public utterances and publications of those who are close to him. There used to be a famous character known to the press as "a spokesman for the White House," who was none other than its ranking tenant decently concealed behind a veil of wholly fictitious anonymity. It was rather an absurd convention of official etiquette. But it is better for the White House to have one spokesman under no name other than that noncommittal one, than for it to have too many spokesmen using their own names but putting themselves on the air or into the magazines or into books with the perfectly clear understanding, which the public is encouraged to share, that their utterances are important because of their relation to the President. Some of the material thus put forth is good stuff; some of it not so good. Much of it is beneath the dignity of the office which serves to lend it prestige and a factitious importance. Some of it has contributed to the clarification of the issues that are now uppermost in the public mind. But even the best of it has scarcely been able to do this without introducing also an element of ambiguity and confusion. Even aside from the question as to the strict propriety of utilizing the status of a White House spokesman to make money, there is always a degree of uncertainty as to whether the views of the speaker are those of the President. The assumption that perhaps they are is what gives them their special value and makes them marketable. The chance that they are not renders that value very unsubstantial. The fact that the public often thinks they are whether they are or not, must give the President some uneasy moments. He would probably sleep more soundly, and the public would be more reliably informed, and the dignity of the office would be better protected, if the White House had fewer spokesmen.

Selling Fascism To America

TRAILING clouds of glory all the way from Rome to Chicago, General Italo Balbo came with the fleet of twenty-four Italian seaplanes, saw the Century of Progress exposition and much besides, conquered the admiration of all who either saw him and his splendid company of associates or read of their notable exploit, and started back home followed by the good wishes of nearly everybody in America. Incidentally, also, those who heard the addresses of General Balbo, the secretary of the navy and the assistant secretary of war, at the banquet at Washington in honor of the fliers, must have concluded either that the Italian language is far superior to English as a medium for congratulatory and appreciative oratory, or that aviation is more conducive to eloquence than the administration of armies and navies. As a sporting feat, the Italian flight was magnificent, and it will doubtless be interpreted as meaning something with reference to the possibility of transoceanic attacks in case of war, though the necessity of waiting for favorable weather and having adequate bases and naval supports will partially offset that. But the view of the Italian press is also significant. Il Giornale d'Italia sees in the enthusiastic reception of the fliers a demonstration that "fascism is forging ahead in its victorious march toward universal dominion." "This flight has such political importance, such vast significance and such enormous efficacy that only Mussolini could have conceived it and only fascism could have carried it through. . . . Rome, thanks to Premier Benito Mussolini, has resumed its function as the lighthouse of civilization for the entire world. Fascism, while respecting traditions, brings something new to both diplomacy and propaganda." With due allowance for the resourcefulness of Italian rhetoric, it is clear that Italy saw in the adventure a splendid gesture by which to impress America favorably toward fascism. And doubtless Italy is partly right. Such things do tend to "sell fascism to the masses who are not interested in political and social arguments." People are like that. And yet, it is possible that there may be a good many, even among the American masses, who can see that a very objectionable form of government may send out a very good air fleet manned by some of the finest and friendliest fliers in the world. As an influence for the building up of friendly feeling between the American and the Italian people, this demonstration

of airmanship and sportsmanship on the one side and of hospitality and enthusiasm on the other is all to the good; and therefore it should make the relations between their governments more cordial and comfortable. But as a reason why Americans should think of fascism, considered as a form of political organization, more highly than before, it is absolutely nil.

The Defeat of Prohibition

TWENTY states with a population of more than half the total population of the nation have now ratified or voted to ratify the twenty-first amendment for the repeal of the eighteenth amendment to the constitution. Voting dates in 1933 have been set by fifteen other states. Thirty-six states are required to make repeal effective. If, as now seems likely, the states scheduled to vote go the way of those which have already voted, only one additional state will be needed to complete ratification. This one will probably be provided by the calling of special sessions of the legislatures in states which have not yet fixed a voting date.

But whether repeal comes "before Christmas," or not, it is clear that the public opinion of the nation is overwhelmingly against the eighteenth amendment, and the moment has come for the drys to abandon all efforts to delay the vote in certain dry strongholds like Kansas and South Dakota whose legislatures refused to submit the question to popular vote. The more quickly the vote is taken and the issue definitely decided the better it will be for the country and for the anti-liquor cause itself. We shall have to begin anew. New methods and a new strategy will have to be developed. The whole problem will be opened up for reconsideration. The dogma under which the eighteenth amendment came into existence and has been defended for fourteen years will be subjected to radical challenge. The dry organizations will require to be overhauled and many if not all of them abandoned. A new leadership must be formed. There will be a realignment of citizens, probably on some other principle than a simple wet-dry, black-white division. The sooner the process of voting on repeal is completed, the sooner will this work be begun and the evils of the Roosevelt era of complete relaxation of enforcement disappear.

But even so, considerable time must elapse before the nation, and probably before any single state, will be willing to face the liquor problem again. Public sentiment is tired of the problem. It wants to hear no more about it. Repeal of state prohibition laws will follow fast upon repeal of national prohibition. The drift is toward a *laissez faire* policy limited only by stiff taxation and license fees. The "liquor traffic" is getting itself established in public thought as the "liquor industry," on a parity with all industries save that superior virtue will be increasingly imputed to it because of its huge contributions to federal, state and local treasuries. We are in for the most open and unprejudiced operation and patronage of the liquor business known in this country in half a century. The brewer, the distiller, the retailer—and the drinker—will enjoy a respectability, for a time, which was denied them in public opinion for more than two generations prior to the adoption of the eighteenth amendment.

How shall we explain the amazing revolution that has taken place in American opinion since the eighteenth amendment was passed by congress and ratified by forty-six states? Nothing comparable is recorded in our national history. What is to be said about it? The first thing to be said is that the revolution may not be so tremendous as it seems. It is true that national prohibition was adopted by the largest number of states that had ever ratified an amendment to the constitution. It is also true that fourteen years after, this amendment is about to be repealed by a vote of the states almost, if not fully, equal to that which originally ratified it. But this apparent revolution in opinion is qualified by this highly important fact, namely, that neither at the time of ratification nor at the time of repeal could the nation be said to be psychologically normal. National prohibition was adopted under a condition of public psychology peculiarly and artificially favorable to it, and it is being defeated under a condition of public psychology peculiarly and artificially unfavorable to it.

We take no stock in the oft-repeated charge that the eighteenth amendment was "put over" when the "boys" were overseas. It is not a fact, in the first place, and even if it were a fact that a substantial number of voting citizens were out of the country, their presence at home would not have changed the result, for they would have divided on the question in substantially the same ratio as the rest of the country. But it is a fact that the nation was in a peculiarly idealistic and self-restraining state of mind at the time. War measures limiting the use of grain for beer and whisky had been adopted with a will. The entire population had been subjected to regulations and moral appeals for self-discipline in the use of commodities like sugar and meats and coal, for the sake of the soldiers, the sailors, the ships, the munitions and the general maintenance of the national economy on an efficient war basis. The nation was in this mood of self-discipline when it was confronted with the proposal to delegalize the entire liquor traffic. This was not its normal mood—it had been stimulated by the exigencies and idealism of war to a degree of self-denial which was not required of it in normal times.

We do not suggest that national prohibition would not have won had it been submitted in more normal times. We believe that, even so, it would have been adopted, but by a harder fight and a far less overwhelming vote. We refer to the fact only as a partial explanation of the apparent immense revolution in public sentiment.

The magnitude of the revolution is still further lessened when it is considered that the process of repeal is now going forward under conditions as unfavorable to prohibition as those of fourteen years ago were favorable. The nation at present is in a mood not only of confusion, but of disgruntlement and desperation. Public opinion is in a state of grouch. It wants a scapegoat. The liquor interests and the wet demagogues

XUM

have found public opinion soft and pliable and incapable of making discriminating decisions. Prohibition is easily made the scapegoat. Prohibition is responsible for the breakdown of law. Prohibition is responsible for the deterioration of morals. Prohibition is responsible for the empty public treasuries. If we repeal prohibition the liquor "industry" will pay close to one-fourth of our governmental expenses and so relieve us of a back-breaking tax burden. Therefore let us repeal prohibition!

The apparent revolution in opinion is therefore to be qualified by these two facts, first, that prohibition was submitted when the nation was at its moral best, and second, that repeal is being submitted while the nation is at its moral and intelligent worst.

The present mood of disgruntlement is further accentuated by a sort of academic, but none the less potent, resentment of the inclusion of prohibition in the federal constitution. As The Christian Century has recently said, it regards this feature of federal prohibition as a mistake. The dry forces should have been content to secure from the states an amendment granting to congress blanket power over the liquor traffic, to regulate, prohibit or permit it as congress might determine. If, acting under the grant of such power, congress had passed a prohibition statute, it would not have been subjected to this particular kind of antagonism which has caused a considerable section of public opinion to resent the withdrawal of a question of this character from the reach of regular democratic processes.

The stock objection to statutory as contrasted with constitutional prohibition, namely, that it keeps the liquor issue in politics, is nonsense. The liquor issue will be in politics as long as it is an issue. It has been in politics under federal prohibition. It will continue in politics from the day after prohibition is repealed. The only way to take it out of politics is for the wets to surrender, or for the drys to surrender—or for some constructive policy to be devised by which the overwhelming body of reasonable national opinion will be satisfied. Taking society as it is, it should seem evident that the policy of depositing prohibition in the crypt of the constitution was bad psychology and bad democracy.

It was bad not only on account of the democratic resentment which it aroused, but it was bad for the anti-liquor movement itself. This for the reason that it robbed the anti-liquor forces of their most potent and indispensable instrument for the maintenance of prohibition. That instrument is education. Temperance education can operate naturally and logically when the liquor traffic is in operation, though education alone is not an adequate agency to cope with the counter education which the commercialized traffic in a habit-forming poison is able to carry on. The theory of prohibition is sound—law must be utilized to reinforce education. But the converse also is true—education must be utilized to reinforce the law. Under *constitutional* prohibition temperance education became at once impossible. It was not merely neglected. It was *impossible*. There is no reason for the drys now to come down to the mourner's bench, as many are doing, in sorrow and penitence for having neglected temperance education during the era of constitutional prohibition. It was impossible to foster temperance education during that era.

There is a moral anomaly in pressing temperance education upon a society which has outlawed the liquor traffic by vote of forty-six out of forty-eight states. The pedagogy of it is so awkward as to be intolerable. If liquor is so bad as to cause the nation to incorporate in its organic law an absolute ban upon all traffic in it, the teacher of temperance has nothing to take hold of except the principle of obedience to the law. He cannot proceed, pedagogically, to teach temperance upon the assumption that the law is being widely violated. To do so is to weaken the law, and bring it into further contempt. Temperance education has been paralyzed by the patriotic need of assuming that the law would be obeyed. Optimistic confidence in the law's effectiveness was necessary if the law was to be effective. But to teach and to preach temperance was to confess that the law was not effective. That is why it was not done.

Thus under constitutional prohibition a new generation has arisen which has not only never seen a saloon, but has never been taught the physical and moral evils of liquor. To this new generation liquor is a quite academic matter. It has no background against which to see the devastating effects of beverage alcohol. It therefore plays with it, as a smart adventure into forbidden but innocuous fields of enjoyment. Taken in connection with the total loss of memory on the part of the older generation, we now have on our hands a society in which the conscience which had been created by a hundred years of temperance education has been completely dissolved. The freedom, the nonchalance, the casualness with which many of our "best people" and the general run of our youth are taking to the newly legalized beer would cause the elders and deacons and church folk generally of twenty years ago to be struck with horror.

When hard liquor is legalized by repeal, the same attitude will characterize the public reaction to it. The teetotalist conscience has vanished. Merely lifting the legal ban now makes drinking right for everybody—that is the revelation with which the absence of temperance education during the past fourteen years now confronts us.

This, we say, is the price paid for the fundamental error of putting prohibition into the constitution. Had it been a statutory law there would have been the same difficulty in principle. The resort to law puts an inevitable restraint upon education in respect to the matter which the law forbids. Reasonable dry leaders must now face the inherent pedagogical contradiction here. But this restraint is less awkward in the case of a statutory than in the case of a constitutional law, because the educational process would be constantly stimulated by the precariousness of a law which has no other guarantee than public opinion. If the liquor interests should succeed in repealing a prohibition statute, the drys would only redouble their educational efforts to put it back again, and they would have an actually ex-

isting conscience to build upon. But when prohibition was put into the constitution, the ban upon liquor became a sort of taboo, to mention which in terms other than those of optimistic reverence was disloyal. The result now is that in starting their work afresh the drys find no existing anti-liquor conscience to build upon.

Prohibition came into American life at the least propitious moment it could have chosen. Had it come twenty years sooner, or perhaps twenty years later, it might, before a crucial test came, have found firm rootage as an accepted principle and tradition of our national life. Instead, the moral soil into which it thrust its root was already shifting and subsiding. The eighteenth amendment caught the ebb tide of Victorian ideals and is left stranded on the mudflats of moral confusion and the contempt for discipline and restraint which distinguish the entire post-war period. The moral premises upon which prohibition rested have been not only boldly challenged but swaggeringly rejected. And it has been compelled to sustain itself without the help of its indispensable complement, namely, scientific and ethical temperance education. Its defeat is a monumental tragedy and will entail vast moral loss. But it is one of those events of which history gives us frequent examples which spell reaction and failure only in the moment of their occurrence.

A World That Is Too Much for Us

(Editorial Correspondence)

London, July 14.

I MEANT to go over to the Geological museum in South Kensington this morning, just to see who might be haunting those almost deserted lobbies. But it is raining, and it is far more comfortable to sit here in Bloomsbury ruminating on the fate of the conference than to muck about in the melancholy business of watching it die. For it is dying.

The fate of the conference was sealed on that Monday morning, July 4, when President Roosevelt's note finally closing the door on currency stabilization was received. As the days have passed, a considerable and influential portion of the British public has come to believe, not only that the President was right in refusing to jeopardize the success of his internal inflationary program, but that the sharp—almost contemptuous—tone in which he made his refusal was salutary. On that Monday morning, however, as the message began to unroll off the tape, there took place one of the most dramatic scenes I have ever witnessed. In that crowd of delegates and journalists jammed about the automatic typewriting machines in the conference lobbies, emotions too severe for words were engendered as it became known that the President had coupled with his refusal a rebuke to the conference for showing "a singular lack of proportion and a failure to remember the larger purposes for which the economic conference was called together."

Men who have considerable political standing in their own countries hardly relish being talked to in that tone of voice, however much they may deserve it. It is betraying no confidence, I am sure, to say that even the American delegation was hardly prepared for the brusqueness of the dispatch. Perhaps the clearest indication of the first reaction produced here was to be seen in the leading editorial in next day's Manchester Guardian. The Guardian is generally reckoned the most pro-American, as it is the most consistently liberal, of English newspapers. Yet it is impossible to miss the note of anger in its comment:

> If statesmen will take holidays, they must be implored not to take them in small yachts off fogbound coasts. Something must have happened to Mr. Roosevelt's temper this weekend, or he would never have produced so unfortunate a statement as his reply to the joint declaration on currency policy. Natural irritation against the persistence and self-righteousness of the "gold" countries would explain a certain acerbity of expression, but it would not explain the flouting of the whole American delegation —Mr. Moley and all—and the hamstringing of the conference. . . . The world can only note the extraordinary contrast between the President's statement of yesterday and the statements which he gave out in the week before the conference, or, still later, the resolutions tabled at the conference by the American delegation itself. There is evidently no trivial inconsistency, but a deliberate change of front. . . . A statement without a conciliatory word, without an approving reference to the work of the American delegation or the mediatory efforts of the British, might have been designed to make an understanding impossible.

Perhaps it is hardly fair to quote such words now, for the whole temper of the situation here has changed since they were written. Coming from the Guardian, however, they do show the first reaction produced by the President's blunt note. The only important exception to this reception was in the columns of the Beaverbrook and Rothemere papers, for the "press lords" welcomed the Roosevelt policy as supporting their own long-time campaign for a self-contained British empire. As the days have passed, however, and the President's supplementary statements, drawn up in response to the pleadings of the American delegation, have done much to remove the impression of his acerbity, there has come to be a general recognition of the soundness of his position. The situation in the United States *has* changed vitally between the time when, in mid-May, Mr. Roosevelt gave out his statement listing currency stabilization as one of the three principal ends of the conference, and today. And it is admitted that, with things as they now are, the hope of success for the American experiment does rest on currency liquidity, while a restoration of economic vitality to the United States will probably do more to help world conditions than any action which could be taken at this conference.

As to the personnel of the American delegation, it must be admitted that it has not been a very impressive group. Mr. Hull has made a fine impression; Mr. Cox and Senator Couzens have also registered well. But the truth is that this delegation has probably done as well as any delegation could have, working under these conditions. I heard William Allen White, talking to Sherwood Eddy's traveling seminar over at Toynbee hall, say: "If we had had a delega-

tion made up of George Washington, Abraham Lincoln, Andrew Jackson and Theodore Roosevelt, it couldn't have done any better." The problem itself, with its impossible size and intricacy, makes that true.

You hear people with a lot of international good will saying that the nations should have been prepared to make sacrifices. But that is one of those easy phrases that doesn't work out easily in actual application. What sacrifices? Sacrifices for what? To secure the end of this conference, a return of economic wellbeing. But how will a sacrificing of the American inflation program to the desires of the gold bloc—which has passed through a fantastic inflation and is now quite prepared to stand still further deflation—add to the sum total of the world's economic wellbeing? Won't it, on the contrary, merely plunge the United States back into despair? And how would the sacrificing of France's present stability for another plunge into inflationism—an adventure that would certainly overthrow the government and might bring a complete revolution on the part of a people who have stood for an 80 per cent devaluation of their money, but will stand for no more—help the rest of us? You just happen to have, in the difference of conditions between the two countries, a situation in which it baffles wisdom to tell what sacrifices can be made that will do any important amount of good.

And if you think it is simply a self-confessed economic moron like myself who thinks this way, you should listen to a dozen of these economic "experts" in their off-hours, when they are discussing this tangle from a purely academic point of view.

If I were to undertake to sum up my impressions in a paragraph, I would say that the conference has shown three things of major importance. First, that the world is too much for us, to change Wordsworth's preposition, if we try to deal with it as a single economic problem. Second, that the whole network of "most favored nation" treaties must be done away before direct reciprocal agreements between nations can be secured. And third, that we are probably heading into a period when five big blocs will emerge, each in large measure self-sufficient from an economic standpoint. These, it seems to me, are likely to be an American, a British, a European, a Russian and a Japanese bloc, and the spheres of their operation will be suggested by those names, except that it may be that already existing economic ties will draw the Scandinavian nations into the British orbit, Liberia with its rubber into the American, and produce a few other defiances of geography.

I am quite prepared to admit that the ultimate effect of such a dividing of the world up into major economic empires, each largely self-contained, may be disastrous. Some of the little nations will have a hard time under such an order of affairs, which will force them under the virtual control of larger states from the start. But men of the status of Dean Donham of Harvard and John Maynard Keynes of England assure us that, for a considerable period at least, the scheme will work. And if it works for a time, we may hope that its success will so resolve and transform the world situation as to stave off the prospect of disaster say twenty or thirty years hence. It is all well enough to talk about taking the long view, but I have yet to meet an economist who gave evidence of really being able to see beyond the next six months.

PAUL HUTCHINSON.

What Next, Sir Galahads?

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that the repeal of the eighteenth amendment is in sight, I move you, Mr. Editor, that we proceed to do likewise with the fifteenth. First, because such legislation has no place in the constitution. The whole question of the equality of the colored race is contrary to experience, and to the world we live in. It belongs to a debatable moral and religious realm, and is contrary to the custom that prevails over a large southern area of our country.

Moreover, the problem, in accordance with Jeffersonian tradition, should be left to the decision of the several states. If necessary, in order to assure success to our plan, I would suggest a federal pronunciamento urging that states throw off this intolerable yoke.

Ever since its enactment in 1870, this amendment has never been whole-heartedly obeyed, and it has been consistently ignored in many parts of the country. It has actually promoted evasion, circumvention, hypocrisy and a casuistic technique enough to make an early Jesuit blush in order to prevent colored people exercising any political control. As a course of moral delinquency it has become a menace to the obtaining of that full percentage in Americanism.

Such full enactments, Mr. Editor, are purely in the interest of the few rather than the many. Our only political machinery makes truth to depend upon casual majorities. Therefore those who lead must have a touch of earth, and these pseudo-reformers should sympathize with modern politicians who are compelled to be "wordy trucklings to the transient hour."

With all our education we had twenty-five lynchings in nine states of the union during 1930, and the extra-legal K.K.K. owed its revival to the economic freedom which saw the northward drift of a vast colored population. Because of this mere paper equality, no end of complications arise even in religious circles and in educational institutions. Why don't we recognize as final the scriptural prophecy concerning the sons of Ham, "A servant of servants shall he be unto his brethren," and confine his activities to Pullman cars until we become air-minded and the railroads are no more?

Yes, sir, I am just "spoofing" you, as our cousins say, but the arguments used seem not unlike those of the Sir Galahads, determined not to see America thirst, who are aiming for repeal by Christmas and a higher percentage with the process of the suns. Theirs is a goodly girth, but let's call their bluff and ask them to take all the profits out of booze.

Yours for formation rather than re-formation,

QUINTUS QUIZ.

A Preface to an Ordination Paper

By Thomas H. Marsh

IN THE PREFACE of his book, "Essays To Do Good," Cotton Mather wrote that there were certain customs a writer must follow if his work was to be accepted for publication. One of these customs, he continued, was that a book must have a preface. And so, he added, I am writing a preface.

It is a custom of long standing that a seminary graduate must write an ordination paper. This is to be read as a part of the ceremony of the ordination service. And so I started to write an ordination paper.

Bemuddled I knew I was. But I didn't realize my thoughts were so completely disjointed and chaotic until I started thinking about this paper. Trying to find help, I sought advice from my fellow students. After a few attempts to find relief in the midst of misery I gave it up. I am not the only candidate for ordination who is confused in his thinking. It appears as if all candidates for ordination need to play the part of John the Baptist for about two years, and go to the wilderness to do some thinking. Five years as a student pastor have caused me to see some of the problems a minister faces today, but these few years haven't helped me in finding a solution for these problems.

Let's take a look at five of the topics that are to be discussed in that ordination paper: Early religious training, God, immortality, Jesus, human suffering.

Recalling my early religious training is quite refreshing. Silver and gold we had very little of, but religion was full and free. We had Bible reading and family prayers at home each day. On Wednesday evenings my father would mount a horse and ride to the neighborhood prayer meeting, sometimes several miles distant. I was allowed to crawl up behind the saddle, put my arms around my father's waist, and ride off to prayer meeting with him. Each Sunday our family all rode to church in a surrey. This weekly occasion—but let us take an intimate look into one of these services. . . .

Inside the Church

Inside a little white church out on a Kansas prairie, the Quakers of a certain community are silently waiting for the "Spirit" to move them. While the "Spirit" is on its way to the church, a ten year old boy looks out the church window and watches the birds hop around on the well kept lawn. The odor of fresh paint greets the boy's nostrils. This is "God's" house, and at any sacrifice must be kept in the best of condition.

Suddenly the boy's attention is brought back to "spiritual" matters with a jerk. A soprano voice bursts forth singing: "I've been washed, I've been washed, I've been washed in the blood of the Lamb. . . ." By this time every one present has joined in singing the hymn, and the atmosphere is growing religiously tense. Quietly a tall, robust man about forty years old drops to his knees, lifts his head and begins to pray. This man looks as if he could meet any human foe with courage and confidence. When he starts to pray, it isn't difficult to see that he is trembling a little; the tears begin slowly running down his cheeks. "O God, we are thine. Thou art our Father, and we are Thy children. . . ." The man prays with a fervor, a tenderness and a tone of intimacy that makes one realize that God is no stranger to him. Before the prayer is finished, many in that congregation are openly, and others slyly, using their handkerchiefs to blow their noses, and while the handkerchiefs are so conveniently near, to wipe the tears from their eyes.

In the back part of the church the ten year old boy is eagerly watching the whole service. The man who prayed was my father. The boy who listened so intently was myself.

When God was God

These boyhood experiences are refreshing to me because of the simple, sincere, religious faith exhibited by my parents and our neighbors. God was God. He was Jehovah, King of Kings, Lord of Lords! What else mattered? My own utter confusion is distressing as I try to fulfil another requirement of that ordination paper and give my conception of God.

The humanists of various brands very effectively show us that, historically, man has always manufactured his gods to meet his needs. Religion once found it necessary to have a devil as well as a God; a hell as well as a heaven. The devil, hell, and a heaven of golden streets have all been done away with, says the humanist—why insist on hanging on to the imaginative figure of God? When environments change, new demands are made upon the gods. As a result we see with each new age a new definition of God. We keep up this redefinition process in order to make God intellectually acceptable. We might as well do away with this imaginative figure we call God, for after all he exists only in the mind.

If one is fair minded one must admit the truth of many of these contentions. This redefinition process is certainly in full swing today. If you have any doubt about this point read one of the latest contributions to this field of thought called, "Is There A God?" The three writers of this book, all of them leaders in their respective fields, find it impossible to agree on what God is, where he can be found, or of what value he is to humankind. If they do agree on any minor points, they try to agree in such terms that it will be out of the question for any common person to understand what it is that they agree upon.

Much of the humanistic philosophy is appealing, but it doesn't go far enough. It destroys false beliefs, but doesn't go far enough in the constructive direction.

XUM

It leaves a flat taste in one's mouth. However, when I begin to write about my concepts of God, I have to admit I am "stumped." At one time I had a clear idea of a long-bearded grandfather God. I am grateful that such a God no longer exists for me, but I would also be grateful if I knew what kind of a God does exist, and how I can become acquainted with that God. While in this state of mind, the only comfort I get is from the old saying, "misery loves company." So far as I can find out no two professors of theology mean the same thing when they talk about God. I am still wondering, after three years in a graduate seminary, if any one knows what he actually means when he says "God," after he has given up as impossible the idea of an anthropomorphic God. "Oh that I knew where I might find him."

Immortality

"Comment briefly on your idea of immortality." What a harmless looking little sentence. There is one word in this sentence that is especially welcome, and that is "briefly." One of my classmates was asked by one of the examiners at his ordination service, "What does immortality mean to you?" "Immortality doesn't mean a thing to me," responded my classmate. Perhaps my comments shouldn't be quite that brief. As a matter of fact, immortality does mean something to me. If for no other reason, it means something to me because there is an almost universal desire in the human breast for existence after death. Even in this so-called "machine," "money-mad," age, people flock to large city churches to hear sermons on "Life After Death," "What Happens in the Next World," and other similar subjects.

So far as I can find out, no one who has died has ever been able to tell us anything about the next world. The medical profession recently started using a machine that starts the heart beating after having been completely stopped for some time. All of the people revived by this machine say that they were completely blank during the time their hearts were not functioning. What would you say about immortality? It doesn't satisfy most folks when they are told that the good they do lives on after they are gone, but that is all we can be sure of. During my boyhood, my parents knew all about the next life, and the great city in which they were going to dwell. It was all explained in the Scripture. I envy them their sense of security.

Jesus

There is an abundant supply of complimentary things I can say about Jesus in my ordination paper, and mean them. Jesus shouldn't really cause me any trouble. Still, I am somewhat perplexed about the attitude a great many ministers take toward Jesus. One of my friends remarked to me not long ago that he quoted Shakespeare from the pulpit more often than he did Jesus. He thought Shakespeare had a deeper insight into human problems than Jesus had.

During the past winter one of the students at the seminary got a card about 6 x 4 inches, on which was printed the words, "Get Your," and underneath these words was a drawing of two eyes, and again under this the words, "On Jesus and Keep Them There." (He Alone Saves.) The words shown in parenthesis were at the bottom of the card. The student who secured this card (probably from some orthodox seminary) could think of no joke that he thought would go over bigger than to fasten this card on the various doors of the students in the seminary dormitory. He was right. It was an occasion of great hilarity when this card was discovered.

If you show an average individual that Christ was not of supernatural origin, that he did not actually bring anyone to life who was dead, that he did not rise physically from his grave, that average individual will take the same attitude toward Jesus that those seminary students exhibited.

I have just been wondering how vital Christianity can be to the average person, if Christ is stripped of his supernatural power.

The majority of people have genuine interest in the problem of human suffering, and the part God plays in this drama of life. This is one of the most difficult of all subjects for the theist. It is a reality that a minister has to face often. My funeral records show that I have officiated at thirty funerals during the last eighteen months. Death is not always a tragedy, neither does it always cause a great deal of suffering, but a few examples of death that have caused a great deal of human suffering will serve to illustrate what I mean by the tragedy of human suffering. Not long ago I officiated at the funeral of a man thirty-five years old who had committed suicide because he couldn't stand the horror of his war memories. Another funeral was for a middle aged father who was killed by a careless auto driver. Another for a boy nine years old.

Human Suffering

"Why did this happen to me?" asks the husband of the young wife who died suddenly, leaving a little son. "Why did God take my little girl?" shrieks the distracted mother whose little girl burned to death as the result of playing with firecrackers. The orthodox answer to this question is that it is God's will to take the little girl to her eternal home. This, it seems to me, is a very dangerous answer. If God wills tragedy, it would be very difficult for us to love him. If God doesn't will tragedy, why doesn't he stop it? "He can't, he has limited himself," is the answer of many theists. "It is impossible to think of God as giving consideration to an individual. God is a Father, not a Grandfather, trying to answer each whim of an individual."

What would you answer to statements like these? A father cannot adequately and properly care for his family unless he takes into consideration the individual members of that family. If God cannot act as a Father to individuals, then he does not exist so far as the individual is concerned. He is of no value to the individual.

It almost begins to appear as if God is indifferent to human suffering. I would rather think of him as indifferent, than as a Father who plays favorites and

goes around picking out certain individuals to suffer, and excusing others. Perhaps some experiences in our own family have caused me to take this viewpoint. My mother has followed five infant-size caskets to the grave. Later she went to the cemetery with an eight-year-old son. Four years ago, the man she had worked side by side with since she was eighteen years old dropped dead. Not even a chance to say a word to each other. One year later her youngest living son was burned to death, the first night she had left the house to stay all night since her husband's death. The reporters from the Kansas City Star wrote up the story of the fire in a news item. I numbly sat by and watched my mother suffer, and tried to figure out how it all happened. Without any attempt at literary perfection, I sat down and wrote what I called an unpublished news item.

Howard was eighteen.
Tall, broad of shoulder, fair of face.
Tomorrow he was going to church in a neighboring town;
His mother was there.
Howard was eighteen;
There would be pretty girls at church.
The car was washed and polished.
Howard and his dog ate supper.
There was time to practice on his cornet.
Howard was eighteen; tomorrow he was to play.
He practiced.
The dog objected, but was soon asleep in the corner.
It would be cold in the morning.
Two, three, large sticks of wood were put into the stove;
The drafts were tightly closed.

Midnight.
The dog in the corner was startled by a terrific explosion.
He ran to Howard's door.
Howard was eighteen; he worked hard, he slept hard.
He began to dream:
He was starting a fire to burn off a field;
The fire was getting out of his control;
He tried to run but couldn't!
The smoke strangled him, the heat burned;
Heat! burning, scorching, heat ! !
Howard was eighteen; he opened his eyes.
Was this hell?
A sound of horror screeched through parched lips!
He struggled to get to the window by his bed! !
The flaming walls crumbled, his hands covered his face . . . .

The preacher said he lived long because he lived well.
Howard was eighteen; his bones, a little flesh;
His dog's bones . . . . . .
Yesterday I saw his cornet lying where he left it.
It was bent, melted, and twisted.
I am telling you about his cornet.

I am really thinking about a widowed mother's heart.

"There you are, gentlemen. The problem is yours. I can theorize about it, but you must answer it. I have no suggestions to offer." So ended a lecture by one of my seminary professors.

Living must have been a much simpler process during the time of Micah than it is today. All that was required of a man then was that he "do justly, love kindness, and walk humbly with thy God." The prophet probably didn't know what an ordination paper was.

In spite of my utter confusion as I sit here with all these reflections bouncing about in my mind, I feel new strength coming to me. Again I see a father kneeling in a little white church out on a Kansas prairie, and I hear a prayer that seems to awaken the souls of the worshipers: "O God, we are Thine. Thou art our Father, and we are Thy children . . . . "

Just what should one say in writing an ordination paper?

Blood and Soil

By John B. Holt

"BLOOD AND SOIL" is the mystical motto of the nazi government in regard to the farmer. It was stamped upon the party program by the nazi farm organizer Darré, Hitler's chief consultant on the farm question. Darré was born of German farm parents in Argentina, went to an agricultural college in Germany, served in the war, and has been organizing German farmers for the nazi cause ever since.

Ask a German what "Blood and Soil" means. He will tell you that it is impossible to explain to an American, because it does not exist in America. He means a tie to the soil which lies in the farmer's blood.

The German farmer takes for granted that his American brother cannot comprehend the mystical tie between blood and soil. Cheap land in America developed the speculative farmer, who bought land cheap, worked it and improved it till prices went up, and sold it to the next comer, while he himself went west to take up new land. A farm in America in possession of a single family for over two hundred years is a rarity amounting to a curiosity.

German and American Farmers

The German idea of American farmers includes the probability that if American farmers found a continent of farming country richer and cheaper than their own, they would sell the fatherland to the Italians or the Finns and move away from the old homesteads without much ado. When a German farmer says "Blood and Soil" he is merely referring to the fact that he would sell a pound of his own flesh as readily as he would his farm.

Of course not all farmers say "Blood and Soil," and some have learned to say it with fanatical conviction only recently. But whether it has been their lifelong creed, or whether it finally satisfies the longing for something with which to express their economic

XUM

misery and their demand for economic justice, the motto "Blood and Soil" is sweeping through the German farm villages as the "Cross of Gold" once swept across our prairies.

"Blood and Soil" has become in agricultural policy since the nazi revolution what the gold standard was until recently in finance. It is the standard by which administrative measures are set. It has been responsible for every measure tightening the tie between family and farm.

The policy is responsible for the abolition of "interest slavery," one of the two main nazi platform planks, for from now on the maximum interest rate is set at 4½ per cent and it is virtually impossible for a thrifty and industrious farmer to be deprived of his farm to satisfy creditors. The policy has been responsible for the introduction in Prussia of the inheritance law whereby the eldest son inherits the whole farm, the division of the farm or its sale to even distant relatives being out of the question.

The New Nobility

The ultimate aim of the nazi government is to make the soil as unsalable as blood itself. It would have no market price, because it could never come on the market. German soil belongs to the German people. Failing an heir in the family, the farm would "revert" to the German people, that is, the government, who would bestow it on another worthy family line. The farm could never be mortgaged, for it could never be used as a security. The effect on the farm bank and credit system is obvious. Germany stabilized her currency in 1923 on land values. Most banking systems are based on land values. An entirely new farm credit system based on crops, inventory, and personal notes would have to be created.

Such an economic social order sounds like heaven for the farmer. The Germans feel that their farmers deserve it and are worth it to the nation. Hitler calls the German farmers the new nobility. Why? First, because only German farmers can supply food to Germany in case of war and a blockade. Second, because the farm families are the source of healthy soldiers, laborers, and citizens. Third, because the German farmers are the most reliable customers of German industry. Fourth, because the German farm villages are the strongholds of German culture. Fifth, because the German villages on the national boundaries are strongholds against invasion from the Poles or the French. An eastern frontier thickly populated with farmers instead of Junker estate owners and Polish laborers would have saved Germany the Polish corridor at the end of the world war.

The secret of the nazi revolutionary success was simply its detailed organization. Organization is still going on. The social revolution is still in progress. Everything and everyone is being organized on party and national lines, from the university students to the industrial workers. It is the regimentation of the German nation on social economic lines.

Farmers are no exception. Darré began his organizing efforts more than ten years ago. After the coalition of the three independent farm political organizations, the boycott in Schleswig-Holstein, and the "black flag movement" had failed to get the farmer what he wanted, the ground was ripe for the nazi organizer. Now Darré is president of all the major farm organizations, including over twelve million members, roughly a fifth of Germany's population. He has eliminated all the old political farm organizations by uniting them under the nazi banner. He sits at the top of the All-German Cooperative association, controls the energies of the organizations for farm technical aid, and guides the policy of the farm credit institutions. Darré and Hitler listen to each other.

Germany is starting out on a planned economy. German professors are not even making "if" allowances for the free play of supply and demand. They take particular delight in showing how futile a liberal economy is, how false its assumptions are as a basis of daily national economic life. But the planned economy preached is not the same as that of Stuart Chase or the technocrats, nor does it have anything to do with the American precept that the national economic income shall be so apportioned that all groups shall enjoy equality in their standard of living.

Strangely enough, in this land of bristling anti-communism a "functional" planned economy is sought which is generally thought of as very communistic. In it each economic group has a national function and receives that portion of the national income which will enable it to function properly, that is, carry out the economic, social, or political task assigned to it. To each group according to its need and from each group according to its ability. Communism, but communism with private property, and, most important of all, the nation and not the individual as the end and goal of economic life.

The National Family

This philosophy of production and distribution is found commonly only on the smallest scale, inside the family. If the nazi government succeeds in carrying out this principle in all German economic activity, planning production and distribution accordingly, it will mean that the national devotion has attained the strength of the family tie.

The nazi policy may mean the "peasantization" of the German farmers. This would not mean a "peasant existence" in the ordinary sense. The farmer's wife might still have her electric washing machine, as many German farmers' wives do. For the German farmer it would mean independence of a fluctuating and poorly paying market, freedom from heavy taxation, security of farm property, culture in place of civilization. For the nation it would mean a farm population of chiefly "middle" and "small" farmers, a healthy population, an assured food supply in time of war, and a healthy soil for German national culture.

Billy Phelps, Preacher

By Frank Fitt

FOR the last thirty years Professor William Lyon Phelps has been one of our most distinguished literary critics, the author of many books in his chosen field. For the last forty years generations of Yale students have crowded his lectures on Tennyson and Browning, receiving, as a sort of by-product, a more vital theology than is offered in more than one of our theological seminaries. The American public has known Professor Phelps for some years as he has guided and stimulated their reading in his regular contribution to one of our leading monthly magazines. Last June there must have been millions who listened to his baccalaureate radio address when, after recognitions heaped up almost to the point of embarrassment, the much beloved Billy Phelps, now emeritus, spoke his inspiring words of farewell. One other phase of the work of this remarkable man should be better known—his contribution to the kingdom of God in The Michigan Thumb.

A Professor Builds a Church

Any Sunday afternoon in July, August and September a motorist touring around The Thumb on M 29 would find, if the hour was towards three o'clock, a most extraordinary sight confronting him as he sped his car through the sparsely inhabited wooded country between Port Hope and Port Austin. This drive, the smooth gravel road leading through woodland and farmland—always to the right the blue waters of Lake Huron so reminiscent of the Pacific—must be reckoned among the most beautiful scenic drives of our country. Ten miles north of Port Hope, with no houses visible for miles around, the motorist would come to a white wooden church on a hilltop and all about the church would be the cars that brought a thousand people that day from all over the state of Michigan. What is it that brings such a throng unfailingly every Sunday afternoon at three o'clock? The preaching of a man of wide reputation, great personal charm and deep devotion to the glowing truths of the Christian tradition. Billy Phelps, preacher, is the attraction.

The story of the origin of this unusual Sunday afternoon service carries a suggestion for other holiday areas of the United States where something of the same sort might be worked out. Billy Phelps has spent his summers on The Thumb for many years. Always a faithful church attendant, he found out that the nearest church was a little Methodist preaching station, one of the three charges of a local preacher whose territory covered many more miles than people. Billy Phelps took a hand, with the full cooperation of the local preacher, beginning in the tiny frame structure which accommodated hardly a hundred persons. Very soon a new building was necessary for the summer congregations. Over a dozen years ago Billy Phelps, with the assistance of some Detroit friends, built the present church on its hilltop site. Twice within these years the church has been enlarged. It accommodates a Sunday afternoon congregation of one thousand people.

The interior of the church is even more reminiscent of the New England meeting-house than the exterior. Its shape is oblong and its three rows of pews with the two aisles stretch back in orthodox formation. One touch is most unusual and represents the generosity and devotion of Professor and Mrs. Phelps. Behind the pulpit platform, visible to every worshiper, are three splendidly executed reproductions of the Madonna and the Child, an Andrea del Sarto and two Raphaels. What the soft light of stained glass and the dim illumination of the chancel convey to the worshiper in a cathedral, these three paintings convey to the worshiper in Billy Phelps' church. Professor Arthur Hague, a member of the Yale university school of music who summers nearby, is the organist.

With this suggestion of the ritualistic and the formal there is an interesting blending of informality. The Methodist hymnal and the favorite old hymns are used. And how that congregation, without choir or precentor, sings! The afternoon I attended, Miss Thelma Ellen had motored over from Bad Axe to sing "The Old Rugged Cross." Eddie Guest and former Governor Albert E. Sleeper were among the six men who took up the offering, the former nodding and smiling to friends as he moved from pew to pew. Dominating everything was Billy Phelps, preacher—lean, lithe and graceful, an athlete at sixty-eight, clad in a light gray suit, soft collar and black tie, who by the power of his faith and the genius of his love for people has made this service possible.

A Soul-Searching Sermon

Billy Phelps conducted the service, the local preacher being with him on the platform and taking part. The order of service was the same as that conducted in any non-ritualistic church except that in his inimitable fashion Billy Phelps might interject a personal note. One was conscious that the service was alive. And then came the sermon! The theme was "The One Thing" and the text was John 18 :37. Space forbids an analysis. Having myself preached for over twenty years, having studied most of the important books on preaching and having heard many of the most prominent preachers of British and American Protestantism today, I ought to be a good judge of preaching. By the standards of sermon construction in a course in homiletics the sermon might have been criticized. Billy Phelps told funny stories and actually laughed aloud with his congregation. But his sermon had unity, coherence and evangelical truth. I deliberately affirm that it was undoubtedly one of the most thought-provoking and soul-searching sermons preached that day anywhere in the world. A thousand people listened eagerly on a hot July afternoon and crowded around the preacher as he came outside after the service. Perhaps they had

XUM

come to hear a great man. Something told them that they had heard a great gospel.

As one looks over the congregation that crowds into every pew it is clear that a variety of people is represented. Here is a farmer in his Sunday best, his sunburned neck craning forward so that he will not miss a word. His womenfolk sit with him wearing their finery one to ten years behind the prevailing fashion. Here is an industrialist from Detroit in his white flannels, his hair grayer because of the years since 1929, his clear, blue eyes and well-poised head fixed toward Billy. Beside him is his wife, slimmer than her mother at the same age and wearing about the same kind of sport suit as her eighteen year old daughter next to her. Here are folk from everywhere: small-town folk, workers from Michigan's industrial centers who are making a day of it in the family car, visitors from exclusive Point Aux Barques nine miles away—young, old, middle-aged—and all of them feel the unity of the Spirit of God for human need as Billy Phelps prays and preaches. This diversity of type means a diversity of religious background. Some time ago a census was taken at the service. The results were astonishing. As might be expected, Protestants prevailed in their main divisions, but there were also present Roman Catholics, Jews and Christian Scientists. Aimee Semple McPherson Hutton had one follower there that afternoon. No one urges the throng to come. No advertising of a special sort is carried on. But Sunday after Sunday through the summer the crowd appears from nowhere and everywhere at three o'clock to hear, to give, to receive, and—to share.

Unquestionably the service owes its origin and development to Billy Phelps—his consecration, his broad background of culture, his gift of speech and, above all, his love for souls in the true sense. And men like Billy Phelps are not easily found. Nevertheless, as I sat with my fellow-worshipers on a recent Sunday, I could not but feel that in many other vacation centers the same type of service might be developed. Amid the woods and lakes and mountains we are removed from the ruts of denominationalism and the traditions that so easily dissipate our enthusiasms. Why not experiment with the possibility that Billy Phelps has demonstrated as a glowing reality beside highway M 29 on The Michigan Thumb?

VERSE

A Hot Day in a Silk Mill

THE loom shrieks protest at the bitter heat:
The shuttle screams as racing back and forth
Across the cloth it hot and hotter grows.
Each cog and wheel seems suddenly
To find a voice, and adds it to the din
Till the room seems torn with clamor.
Across and back
Clack, clack,
Back and forth
Speeds the shuttle.
With a last shriek and grinding of the brakes
The loom stops.
The weaver moves her weary feet across the floor
And tugging at the loom says: I too am driven!

FLORENCE R. KING.

To the Poets

(Adapted from the Cuban Spanish of Agustin Acosta)

BARD of strong things, save your breath!
Strong things sing their own song:
Storm and thunder, love and death
Sing their loud full-grown song.

Bard of kind things, sing until
Rafters ring, and casement:
Justice, courtesy, good will,
Tactful self-effacement.

ROY TEMPLE HOUSE.

The Teacher

THE captains halt;
The statesmen cease their prattle;
The kings of gold put on sackcloth and ashes;
Philosophers discourse to empty seats;
Theologians grow silent as the tomb;
Sages are quacks and singers are clowns:
But still, in nineteen-hundred-thirty-three,
A Peasant teaches by an ancient sea!

THOMAS CURTIS CLARK.

In a Garden

CLIPPING roses
In a garden,
Have you met the morning there
In a satin gown
She never wears to town?

In a garden
Have you watched
The loveliness of June
Wading in
The clarity of noon?

Clipping roses
In a garden,
Have you heard the opening bars
Of evening played
On virginals of stars!

HELLENE SEAMAN.

AUGUST SURVEY OF BOOKS

The History of Faith

FAITH: AN HISTORICAL STUDY. *By Stewart Means. The Macmillan Company,* $2.50.

IN THAT pattern of attitudes which constitutes the Christian way of life, faith has been historically the most prominent strand. The Christian body as a whole has widely chosen to designate itself as "the faith," its followers as "the faithful," and those beyond its pale as "infidels" or, less vehemently, "unbelievers." Yet faith is just that part of contemporary Christianity which is most gravely jeopardized by a frank acceptance of the scientific methods. Any belief which tries to justify itself by emotional fervor instead of intellectual clarity and observational accuracy becomes increasingly suspect as a pathological symptom. Hence the interest of the present attempt to investigate the meaning of faith, and interpret it to this skeptical and disillusioned generation; especially as it comes from one whose long life of devoted and courageous service in the Christian ministry enables him to add conviction to scholarship.

The method of the inquiry is historical. It runs through a swift survey of Christian thought to trace the different contents ascribed to faith in different epochs and by different thinkers. I suspect, however, that the author had a pretty good idea of what faith means, or ought to mean, before he started his thirty years of historical research—enough of an idea, anyhow, to form his perspective and guide his choice of material. As a result, the burden of emphasis falls on St. Paul, Augustine and Luther, whom the author expounds with insight and penetration. But others are slighted. All that we hear of Origen is that he castrated himself; of Pascal, that he opposed the Jesuits; while Eckhart, the Theologia Germanica, and Spinoza I could not find mentioned at all. The historical impartiality of the book is thus freely subordinated to the object of securing the most vigorous spokesmen for the positive idea of faith which Mr. Means considers as representative of Christianity at its best. What is this?

Faith for the author is identical with that whole movement of the self which fastens upon the religious object and so fuses itself with it that the two become one. Faith, therefore, the author insists, involves much more than "mere understanding." It is a union of the soul with God (Augustine) or with Christ (St. Paul, Luther), which fires the emotions and moves the will. It does not need to be supplemented by love and good works, because it includes both: it is felt as love, and expressed as good works. So rich and vital a conception moves one's interest from the first; one goes through chapter after chapter to find it restated, positively through Augustine and Luther, negatively through a critique of scholasticism and Catholicism. But at the end one misses just that work of clarification and analysis which would have made the transfer to the present scene. Granted that this was faith for Jesus, Paul, Luther; our pagan contemporaries, to whom conventional terminology is only a stumbling-block, will still ask what that "identification of the soul with Christ" can mean for *them.*

That question can be answered only by at least as painstaking a logical inquiry into the meaning of faith as Mr. Means has devoted to its history. I regret, for one thing, that the author did not avail himself more fully of the heritage from that one age of the Christian tradition which, for all its limitations, made the effort to think most persistently—the twelfth and thirteenth centuries. "Those monstrous terms, 'Haecceitas' and 'Quidditas,' with so many others took the place of clear thinking," says the author *apropos* of Duns Scotus. I protest that "Haecceitas" and "Quidditas" are no more monstrous than "the square root of minus one"; they are subtle but indispensable implements in the work of thinking through certain problems: contemporary philosophy (Royce, Husserl, Santayana) return to those very terms—thatness and whatness, existence and essence—to express a fundamental issue. In general, we must take our conceptual apparatus more seriously. Only thus can we move from the affirmation of faith to its understanding. Mr. Means' contribution of insight and testimony remains. But so does the problem of a generation whose motto has been, "I doubt that I may understand."

GREGORY VLASTOS.

Brighten the Corner

SWEEPING THE COBWEBS. *By Lillian G. Martin and Clare de Gruchy. The Macmillan Company,* $1.50.

THE PARADOX of this book is that the people whose interior decorating contains these cobwebs, which begin westward of forty, would not possibly understand the half of the quasi-scientific lingo employed by the authors, and those who could are so likely to challenge their assumptions and assertions that the other extreme of the broom might be used for less noble ends.

While it contains what have become almost the platitudes of that vast literature dealing with "the kingdom of evils," the volume is hard to evaluate because no single norm can be applied. Unlike Gaul, it is divided into four parts. One contains the usual directions of the hall-hiring psychologist who in ten lessons, more or less, guarantees more than the constitution. Happiness is actually overtaken, and success, personality and "how-to-be-happy-though-married" are included. Through life history, a daily program of mental rehabilitation, a money budget (probably a local provision for California) and a life goal, the corners are brightened in the mental housecleaning. Then come the exercises in more detail for the hypothetic Mr. Smith and Mrs. Brown who have made a supposititious pilgrimage to the "Old Age Center." These object lessons for "Arms and the Women"—there being "no such things as types of human beings"—have introspectively to inquire whether their "reaction pattern" is on straight; their budget balanced; their tempo in order; their complexes solved; their "subconscious" properly filled; and their "slogans" arranged sequentially. The cure is certainly as complex as the disease. A statistical interlude follows. It is specially designed to break down "the resistance patterns" of "hard boiled" employment managers who have a "complex" against workers over forty. The recent old age pension legislation in California is declared useless in solving the problem. Finally, there is a running commentary on some life histories for social service workers.

If we are to be frank, the whole process of salvaging, as it is set forth here, strikes us as a sort of hash made up of an atomic virtuosity, á la Benjamin Franklin; a strong quota of Freudian terminology; a good dose of Coué; and a few principles of social service technique. Add to the foregoing some suggestions of Soviet Russia and the five-year plan plus a quotation from a Buddhist prayer for everything which amounts to nothing, and lo, presto, the locust years are restored.

The clientele of Dr. Martin and Miss Gruchy are evidently in that wildest west where retired folk work at self-consciousness, and seek rehabilitation schemes all the way from Krishnamurti, the theosophic messiah, to Aimee Semple McPherson. However, this plan apparently relieves the Almighty

XUM

of even creative responsibility, because he is as free from reference as he is in the book of Esther. Yet with all this "auto-criticism," "self-salvaging" and "self-starting," we have to "join the ladies," who in true feminine fashion attack the cobwebs. In such "a great straight" one might be pardoned who would use the petition, "Let me fall now into the hands of the Lord; for very great are his mercies; but let me not fall into the hands of man." The one difference would be a change of gender.

W. P. LEMON.

Gentle and Courageous

SOME EXPERIMENTS IN LIVING. *By Peter Ainslie. Association Press,* $1.50.

THE MINISTER of the Christian Temple in Baltimore has a long list of books to his credit. Almost every year a new volume is added to the number. Most of them have been devoted to the subject of Christian unity, which has been the central theme of his ministry, his editorial activities in connection with the Christian Unity Quarterly, his organization and direction of the Christian Unity league, and his forceful writings in book form. This volume is an autobiography, although on an unusual plan. In eight chapters Dr. Ainslie has told the story of his life thus far, and if its remaining years are to be filled with as fruitful and at times exciting activities, his friends will hope that later on there will be another volume of the same stimulating character. Happily there is still time for him to have much further experience.

In reading these chapters, which deal with his experiments in the areas of peace, interracial friendship, social justice, church planting, domestic life and theology, to say nothing of the major theme of Christian unity, one discovers something of the secret of the warm affection in which his host of friends and fellow workers hold him, as well as the reasons for his singular success in so many varied activities in his own church, his city, and the wider Christian world. With astonishing courage, persistence and singleness of purpose he has met and overcome difficulties that would have baffled most men in the ministry. He has championed unpopular causes, he has befriended unlovely and unresponsive people, and all the time he has kept a serene spirit and a dauntless faith that the thing that ought to succeed cannot fail.

There is a tonic quality in these pages, which are written in no mood of self-laudation, but with the air of one who finds life a thrilling adventure, greatly worth while, and sure to have a happy outcome.

H. L. WILLETT.

Paradoxes of Science

THE NEW BACKGROUND OF SCIENCE. *By Sir James Jeans. The Macmillan Company,* $2.50.

DOUBTLESS this discussion of the fundamentals of modern scientific method and the new insights which science has recently gained into the nature of space, time, radiation and reality, is intended to make the whole matter clear to the lay reader, but it is the reviewer's opinion that anyone who has not had graduate courses in mathematics and physics will have a hard day's work in trying to follow it. That is not the author's fault. The trouble is that this is not as simple a universe as it was once supposed to be. If the author errs at all, it is on the side of occasional over-simplification. For example: "Energy may pass from one piece of matter to another, but it may also break loose from matter entirely and travel through space as free energy, when we describe it as radiation." This clear picture of matter and energy as completely separable entities tempers the wind of science almost too much to the shorn lamb of popular ignorance. When the very categories of matter and energy are about to be dissolved in a flux of radiation and electrical charges riding on nothing, such a simple statement possesses a deluding clarity.

Twentieth century physics "tries to discard our human spectacles and study the objective reality that lies beyond." (Page 5.) And yet, while the mathematical picture fits the observed phenomena, "the search for a physical reality underlying the mathematical description of nature has so far failed." (Page 294.) Sir James favors the conjecture that if we could look around our "human spectacles" instead of through them, "the effect would be the total disappearance of matter and mechanism, mind reigning supreme and alone"; but this interesting speculation is qualified by the admission that "from the nature of things we can never discard them entirely." So it seems that the solution of the ultimate metaphysical problem by the methods of physics, even of the most rarified sort, will have to be indefinitely postponed—which is just what we had always supposed.

There is an immense amount of excitement in this mathematical picture of the universe—with its radiations which must also be thought of as speeding particles, and its minute corpuscles which must also be conceived as waves, and its photons possessing mass and constituting light-waves which are "waves of probability . . . no longer waves of energy but of the chance of finding energy." It is much easier to understand all this than it is to understand why any scientist should now feel that the comparatively simple paradoxes of the Nicene creed demand too much of his credulity. If the definition of a photon puts such a strain upon human language, surely the definition of God cannot be expected to be entirely devoid of mystery and apparent contradictions.

At the present time science seems to be trying to affirm of matter and energy, and perhaps also of mind, both homoousion and homoiousion while still keeping open the possibility of heteroousion.

W. E. G.

The Pathology of Nationalism

NATIONALISM, MAN'S OTHER RELIGION. *By Edward Shillito. Willett, Clark & Company,* $1.50.

NATIONALISM has become epidemic in our time. From light cases affecting the new-born states of post-war Europe, the virus of the disease has spread to older countries like Japan, Germany and the United States, where the symptoms are more exaggerated. The science of political pathology calls for an inquiry into the causes of this ravaging fever, and this we now have in the readable little volume by Mr. Shillito. Readers of "British Table Talk" in The Christian Century are familiar with the wide range of interests he brings to this survey, and those who heard his lectures last year will sense the tragic timeliness of this fuller treatment.

Not a scholarly and exhaustive study, but an alarm-call to action is here offered to the Christian church. The current fever of nationalism is more than a political phenomenon; it is a deep-seated movement to compensate for the values of religion by erecting a new altar in their stead. "By nationalism is meant the mind and action of those who believe in a sovereign state above which there can be no higher power." Mr. Shillito regards the notion of the omnicompetent state as defining the area where a struggle is soon to come for any religion still possessed of life and conscience, nay, where it has already begun, as Macintosh and Gandhi, each in his own way, have discovered. The issues between nationalism and religion will be differently drawn in different countries, but the test will be

none the less crucial. "For the modern church to ignore the precise turn in the drama to which humanity has come, is to miss at once the hazard and glory of its day."

The colorful pen-portraits appended to the various chapters introduce the reader to a group of creative personalities, with welcome and vivid detail, and a refreshing disregard for chronology. Karl Marx, Sun Yat-sen, St. Augustine, Machiavelli, the two Tilaks of India, Jesus of Nazareth—they walk across the pages of the book, illuminating aspects of the theme by the example of personal ideals. And yet the very vividness of these figures leads the author into the danger of oversimplification. To assume that the issue of nationalism today is a conflict between the ideals of Augustine and Machiavelli is in a high degree misleading. To suggest that the omnicompetent state is primarily a substitute for an omnicompetent church is to overlook certain other roots in an evil so ancient that, as Mr. Shillito himself recounts, it shattered the Jewish nation on the rock of a false devotion long before the bishop of Hippo was born.

Mr. Shillito lives in a world of ideas, and therefore assumes too easily that ideas rule the world. His analysis of the causes of contemporary nationalism suffers from that optimistic liberal tradition which sees every present evil as part of a growing good. If he is right, the present fever is due to a psychological lacuna. National leaders are compensating by a perfervid patriotism for a moral enthusiasm once aroused in the name of religion. The temporary depression in religious life opens the door to political opportunists of the brand of Mussolini and Hitler. But this is only a passing phase, for "nationalism is threatened by forces which have been sapping its foundations." The foundations have not notably crumbled since the author penned that phrase! On the contrary, two other sources of nationalism have escaped the present analysis, which indicate that the disease is hereditary and chronic, and no mere passing contagion to be cured by a dosage of good resolutions or by the warm sunshine of liberal Christianity.

One such hereditary taint lies in the innate selfishness and brutality of the genus *homo*. Reinhold Niebuhr's recent analysis of patriotism as a compound of man's expansive altruism with his latent brutality would seem to offer a more adequate explanation of the sadistic mania sweeping over Germany today in the name of a national ideal. Nationalism is not altogether evil or vicious, but it releases the moral inhibitions of man and encourages him to do, in the name of the state, what a civilized society has forbidden him to do in his own interest.

A second source of nationalism is needed to account for a phenomenon which Mr. Shillito fails to note, namely, the contrasting relation of the new nationalism to established religion in different countries. In Japan and Egypt the ancient faith is serving as a rallying cry to rouse nationalist passions to the pitch of fanaticism. With less success the fascist rulers of Italy and Germany have tried to bend religion to their purposes. In Turkey and in China, on the other hand, the nationalist movements have been blatantly irreligious, to the point of iconoclasm. Wherein lies the difference? Simply in this: nationalism is not always born; it is often made, deliberately manufactured by the vested economic or political interests of a country, for the bolstering of their sordid ends. When nationalism is a manufactured product of the age of advertising, fostered by the astute use of movie, press and radio, religion is a tool to be used by the new leaders. Otherwise it may have to be eliminated.

Mr. Shillito's analysis would have been more realistic had it taken account of the sordid economic purposes to which, say, the current nationalism of Great Britain and America is being devoted. To build walls about a dying social order to protect it from the cleansing currents of the world may require a new and narrow nationalism to give success, and we have yet to see whether the "national government" of Britain or the "national recovery acts" of this country will lead beyond the vicious circle of economic jingoism.

There is a growing movement, of which this book is an eloquent fragment, to liberate the Christian church from servile adherence to types of nationalism that widen, instead of healing, the branches between men. Only by recognizing the inherent taints of the disease of nationalism in the blood-stream of humanity, in the vicarious brutality of human nature, and in the unscrupulous propaganda methods of modern super-industrialists, can we set ourselves intelligently to cure this epidemic now ravaging the world. Only by gaining the perspective and the passion of a revitalized Christian faith that knows no subservience to the powers of this world, can men of good will effectively aid in bringing the kingdom of God nearer to reality upon earth.

THEODORE C. HUME.

How to Achieve Inner Peace

PEACE OF MIND AND BODY. *By William S. Walsh. E. P. Dutton and Company,* $2.50.

IN THIS book a doctor speaks to a generation which, to a degree possibly unsurpassed in any other age, suffers inner turmoil and conflict. And he brings a message of peace. There is little that is new in this volume. The author makes no profession of advancing any novel theories. The book is intended for the general reader, not simply for the scholar. And it is so sane and well-balanced, so wholesome and informed, so well calculated to achieve its aim of helping the average distressed individual in the difficult task of organizing his inner life, that it is to be hoped it may have a wide reading.

The author-physician's interest is in health, mental and physical. He sees health threatened because of the general suggestibility of readers of all sorts of medical propaganda. His suggestion to hypochondriacs is that they forget their symptoms, particularly their largely imagined high blood pressures. He does not, however, advocate ignoring real trouble. Health, physical and mental, is to be achieved by facing facts realistically, dealing with them intelligently and without panic, and maintaining poise through discipline of the mind.

A few chapter titles will give a good insight into the contents of the book. Six of the twelve are: Health Without Effort; Making Your Mind Behave; You and Your Job; That Tired Feeling; Keeping Up with the Joneses; Tranquillity. There is an admirable chapter on "Love in Life" which one wishes that all young people about to embark upon the great adventure of marriage might read. It would be equally serviceable to many married couples who find their romance in danger of making wreck upon the rocks of disillusionment or cynicism. The chapter is cleanly, wholesome and realistic. There is no mawkish sentimentalism about it.

The achievement of inner peace has been so large an element in the objective of practically all religions that one wonders that religion should receive so little attention in these pages. It is all but ignored. Most of the half-dozen references to it regard it with some alarm as fear-inciting and guilt-inducing, thus threatening peace. The only appreciative reference that I found was the statement that some pathologically anxious people find an outlet for their emotional turmoil and surcease from their cares in religion. No doubt the prohibitions and taboos of religion, as often interpreted, have plunged many souls into unwarranted fear and distress. But, on the other hand, religion has brought to untold multitudes of troubled

XUM

folks such a sense of inner peace and happy adjustment with their world as could be achieved in no other way. No book dealing with means of achieving inner peace is quite adequate which ignores this important factor.

CHARLES T. HOLMAN.

Our Own Generation

BEGINNING THE TWENTIETH CENTURY. *By Joseph Ward Swain. W. W. Norton & Company,* $4.50.

THIS is an extremely able and interesting book depicting an extraordinary number of the threads whose weaving made up the fabric of European and world life between 1885 and 1919. While its unusual wealth of detail may at first glance rather awe the lay mind, the very sprightly and attractive style in which the volume is written will delight even the most hardened reader who has become inured to the tediousness with which history is too often written.

Professor Swain would doubtless have fared very badly had this book been written fifteen years ago, but his fate will be otherwise today. He makes no effort to pass sweeping generalizations on men or nations for their part in the great disaster which overwhelmed the world from 1914 to 1918 and whose post-war ramifications have done so much to unsettle things to the present hour. On the contrary, the author shows by incontrovertible evidence and reasoning that most of the leaders of Europe were good and sincere men, and that in many intricate ways they were caught in the vast vortex of modern civilization, which in so many ways seems determined to render useless individual effort and sincerity. However this may be, the whole thesis of the book in the matter of war origins is a stimulating and refreshing summary of the specialized and brilliant work which the last decade has seen accomplished by the historical scholars of all nations.

Noteworthy are the author's summaries of the trend toward bureaucracy in all modern nations, the description of the actual technique of modern diplomacy, and the estimate of the peace conference. Without going into tedious detail of review, it may safely be said that this is one of the ablest works in its field which has ever been written, that a perusal of it will give almost every reader a wealth of new information and interpretation, and that a comprehension of the processes which it depicts will be of priceless avail in understanding the current developments of a hectic and harassed world.

DUANE SQUIRES.

Psychology Answers

WHAT IS SALVATION? *By E. S. Waterhouse. Cokesbury Press,* $1.25.

THIS is a rewarding book, as stimulating and suggestive as it is direct and readable, crowding into its brief compass both a long upreach and a wide outlook. The stimulus comes largely from the fact that a question which has been entangled in the doctrinal thinking of centuries is approached simply from the psychological standpoint, leaving theological mazes rigorously alone. I say "simply" with both intention and gratitude, because the author does not muss up his clear pages and argument with a welter of psychologic theory or controversy. Dr. Waterhouse is professor of the philosophy of religion at the University of London, but he keeps a professor's erudition and scholarship strictly in hand, and brings forth out of his treasure only those new things that are really vital, and only those old things that are eternally true.

The book begins with a straightforward statement of purpose and procedure: "to focus attention from the first on the actual fact of salvation itself, and its connection, as psychology finds it, with the life and death of Jesus Christ." For the fact of salvation is the obvious key to the problem of what salvation is.

Six chapters, written from the psychological standpoint, develop this thought. Especially Christ's death, as the inevitable climax of his life, has opened men's eyes and hearts, from apostolic times, both to the evil hatefulness of sin and to the loving character of God and hence follows the transformation of life, of thought and of civilization, which has slowly permeated and changed individuals and the world through twenty centuries, wherever men would receive it.

Then two chapters, written by Dr. Waterhouse's son, lecturer at Didsbury college, Manchester, and fitting in admirably with the rest of the book, trace the developing experience of salvation through the Old Testament and the New. And a final chapter pictures "a Galilean Society"—much like what Dr. Francis Peabody once described as "the Church of the Spirit"—to carry the spiritual impact of Christ and the actual experience of salvation out across and into all the needs and distresses of our world of today.

The heart of the book is in its clear picture of salvation as a life that has escaped from its own self-center to find a new center in Christ. "The unsaved are those who never escape from themselves. To be saved implies the discovery of a new self by finding a new center." It is getting beyond self to a larger self in Christ; it is integrating the confusions and failures of "selfishness" in a new and unified personality that draws its vital strength from divine sources through the divinely mediating personality of Jesus.

Dr. Waterhouse succeeds in coming very close, it seems to me, to the secret of a happy and a triumphant Christian life—the kind of life which it is the business and joy of "a Galilean Society" to scatter broadcast through a still rather unhappy and unsatisfied world.

H. D. GALLAUDET.

Rethinking Economics

ENOUGH FOR EVERYBODY. *By Albert M. Newmann. Bobbs-Merrill Company,* $1.25.

COUNTER-ATTACK. *By Millard E. Tydings. Bobbs-Merrill Company,* $1.25.

ENOUGH for Everybody is an intriguing theme, one which might tempt an author farther into the field of fiction than of fact. Food, clothes, automobiles, mechanical conveniences, for all, with a two-hour working day! Our first impulse is to ask, Where's the catch in it? But there is no catch in it. The author seriously attempts to bring the millennium out of the fog of prophetic vision, and up within range of possibility. Utopia is not even around some mythical corner; it has come into sight! And with Utopia comes a new aristocracy, no longer of the intellectual or the capitalist, not even of the laborer, but of the consumer. At last there is hope for most of us to walk in the company of the powerful, though not a select company, for everyone is in it. The brotherhood of man has emerged into the great fraternity of the consumer, held together by our common need to be fed, clothed and made comfortable.

Taking the report of President Hoover's committee, "Recent Economic Changes," as his chief factual basis, the author pleads for planned social progress toward a complete emancipation of our industrial order. Capital-values and labor-values must give way to goods-values. Industry must operate not for profit but for use. All must participate in a minimum of the goods-values regardless of work done. Security is the right

XUM

of every citizen. Not less machines, but more; not less quantity production, but ever increasing utilization of scientific discoveries. In the light of this philosophy even Russia appears sadly behind the times.

The amazing fact about such a book as this is that it is not at all fanciful. It has the marks of reality. It wrestles with real problems and points the way in practical terms. But the weakness of all Utopias is not in constructing a reasonable political and social philosophy, but in producing the kind of men capable of carrying out the scheme. Real progress is limited by morals. The most ideal plan will break down if administered by scoundrels. Nor does the author overlook this fact, for he devotes some space to the place of religion and morals in his plan, though his treatment of this phase of the subject is rather inadequate in view of the importance which he attaches to it.

An appropriate companion volume is "Counter-Attack," in which Senator Tydings presents "A Battle Plan to Defeat the Depression." He casts his aggressive attack upon our economic troubles into the form of an allegory with the enemy arrayed on one side, Tariff and Embargo, Depreciated Currency, War Debt, Armament, a formidable foe of progress; and on the other side "the Army of the United States," composed of all the constructive forces such as Agriculture and Manufacturing. The allegorical treatment adds little to the reader's interest; the subject is commanding enough without any device of fiction.

The author sees the present situation as an international problem, and he brings to his analysis all the resources available to a member of congress. In a clear and concise fashion he denounces Tariff and Embargo as "one of the oldest, the most remorseless and the most devastating enemies of the human race," and so down the line, giving no quarter and asking none. He leaves one wondering why, with such able students of affairs in Washington, congress should be so ineffective. Perhaps the senator is also wondering, and this book is his alternative. At any rate he pricks a number of popular bubbles like "Buy American," and sounds a warning which the nation might well heed, that "he that saveth his life shall lose it." If an understanding of the enemy's position is half the battle, then we are well on the way to victory. But in his battle-cry against the foe the author does not make it clear who is to lead the charge.

CHARLES GERLINGER.

Wedding Bells

THE GREAT ENIGMA: *a New View on the Outlook of Life. By Hugo Hermann Schauinsland. E. P. Dutton & Company,* $1.25.

THE SUBTITLE says this is a "new" view on the outlook of life. Undoubtedly it would have been new to most men in the nineteenth century, and it may still be new to the fringe of humanists and materialists who seem to be the author's chief concern. Within that limited area in which religious humanism claims its passionate converts, it may be useful to argue once again the impossibility of getting something out of nothing in our kind of universe. It may be well to remind the materialists and humanists (for in this one respect they are in the same category) that theirs is the greater gullibility when they assume that the evolutionary process has created something greater than itself, something not "given." If the theological battle with the materialists and the humanists were something more than a battle of frogs and mice, then this book would be as exciting as it is able.

Unfortunately, however, this beating over of old ground, however ably done, is dangerously like whipping a dead horse. One has great respect for the encyclopedic knowledge and synthetic prowess of the president of the municipal museum of natural history in Bremen, and for the industry of the translator who makes the work available in English. One may agree with the primary thesis, that physical, chemical and biological science give no ultimate insight into the nature and meaning of life. One sympathizes with the implication that the intuitive pathway leads to creative thinking and to peace of mind and quietness. One only wonders whether the line of argument so forcefully and effectively compressed here is not rather a belated rear-guard action, and whether there may be some interesting things going on up there ahead in the vanguard. The real battle today is not in the realms of theology. The theistic faith itself is not to be defended primarily in that realm, but in the area of ethics.

It is extremely interesting to know that eels swim several thousand miles and then become deep sea fish, in response to what the museum president believes to be a divine urge. It would be both interesting and useful to discover ways in which men might give as successful a demonstration of divine purpose in finding their ways through the seas of life.

The wedding of science and mysticism has been a fruitful one. It brought peace of mind and contentment. Yet there is such a thing as being at ease in Zion while the enemy is at the gate. This small book is, in reality, rather like a belated invitation to attend a wedding which (for all but these humanists and the materialists) occurred some time ago. The wedding which our age needs is that of a virile and realistic ethic with a dynamic mysticism. That would be an effective answer to the academic problems which theology leaves unresolved. Unless and until theistic religion can show the fruits of such a union, our faith and our preaching are vain. Indeed, there are a few men who are anxious to be ushers at that wedding—but where is the matrimonial bureau which can bring this erring groom and dreaming bride together? Give us a synthesis of realistic ethics and theistic mysticism!

BUELL G. GALLEGHER.

What Does Providence Do?

PROVIDENCE AND THE WORLD ORDER. *By Charles Frederick D'Arcy. Round Table Press,* $2.00.

A SERIES of lectures delivered by the archbishop of Armagh before the University of Glasgow constitutes the substance of this book. Dr. D'Arcy is known to American readers as a collaborator of Canon Streeter in at least one volume and as the author of several books on philosophical theology. This book is built on the general scheme of "emergent evolution" with a chapter on each level of reality. The early chapters are a useful summary of the results of the work of the new scientists, especially Smuts and Jeans, and its relation to theism. The familiar arguments for theism on the basis of the thought of the scientists are briefly suggested. In all this there is nothing very fresh, but the discussion is competent and the author is sufficiently restrained in claiming scientific support for his position.

The later chapters deal successively with the Historical Order, the Moral Order, the Spiritual Order, and the Providential Order. The first three of these chapters give familiar facts in a clear way about the origin of civilization, the development of the moral consciousness, and the growth of the Jewish-Christian tradition. The last chapter is supposed to pull together the results of the rest of the book and to interpret the whole in the light of divine providence. But that is just what isn't done. There is very little interpretation of the facts

which are assembled. There is no discussion of the difficult problems about the relation between providence and the world order except a very, very familiar discussion of the problem of suffering. There are only the barest hints about the relation of providence to the regularities of nature and nothing is said which throws light on the working of God in human history. Perhaps the book would be less disappointing if the title and the reputation of the author did not promise so much. He has already discussed with some thoroughness in his "God and Freedom in Human Experience" the problems on which the reader who is attracted by the title of this book would be glad to have more light.

JOHN BENNETT.

Law for Laymen

A JUDGE TAKES THE STAND. *By Joseph N. Ulman. Alfred A. Knopf,* $2.90.

ONCE upon a time I served on a jury. The case that sticks in my mind was a murder case. A young woman had been found gagged in a hotel bed, with her hands and feet tightly tied to the four bedposts, and her head crushed by a blow or blows from a hose nozzle. The trial lasted nine days, and the first seven days of the trial were entirely taken up with establishing the fact that the girl had really been murdered—that she had not died of natural causes, or committed suicide. It seemed to me then, and still seems to me, that the court and the attorneys were not interested in establishing the facts in the case, but were playing some sort of complicated personal game in which the matters of justice and fact were wholly secondary. I resented it then, and I have resented a similar situation on the several occasions when I have attended trials since that time.

The average layman like myself, whose knowledge of law is limited to one term on the jury, and perhaps a small fine for exceeding the speed limit, probably feels as I do when he thinks of the ease and safety with which men of prestige and power can evade punishment for their misdeeds. Most of this feeling is mere prejudice and has little actual basis in knowledge. But the continuing facts justify the opinion.

There is little hope, but some small modicum of understanding, in this book by Judge Ulman. His wide experience as lawyer and judge and his personal ability as a teller of tales, together with his keen sense of humor, entitle him to write a book like this—a book that deliberately sets out to make the major features of law intelligible to the novice. The novice will probably have little more respect for the law after reading this book; but at least, he will know how it got that way. He will know something of the differences between common law, statute law and equity. He will understand how judicial opinion ossifies into law. He will see how juries make law by their verdicts. He will see how governors of states and supreme court justices make law by their decisions. He will see how the trial judge can become the thirteenth juror and the deciding factor in a jury's decision. He will learn why attorneys object, and on what bases the judge denies or sustains the objections. He will learn a lot about appealing cases, and how to get injured so as to collect large damages, and a lot more that may be both informative and interesting to anybody whose interest is not in justice but in legal methods and procedures.

Judge Ulman has no axe to grind, no thesis to establish, beyond the conviction that law is a living thing, constantly undergoing change. He admits that the changes are always belated and that the law never applies to a situation now in hand but only to one that was in hand last year or ten years ago. But he hopes that more understanding of law and legal processes will lead to more rapid and just evolution of law and procedure. I share his hope but not his faith.

Nevertheless, this is a corking good book to read, as reading matter, and if you can persuade your friends to read it, they may absorb enough actual knowledge to make their references to law less tiresome. This book is most highly recommended to all fishermen and golfers who, having caught one fish and played one round, imagine that they know all about it, and are willing to inform the world.

There is an appendix which gives, verbatim, the statement of Governor Ritchie on the occasion when he commuted a sentence of death—given by Judge Ulman—to one of life imprisonment. Judge Ulman includes it as case material—to show how executive action modifies legal process. There is a fine index, in quite the approved legal manner.

CHARLES STAFFORD BROWN.

Books in Brief

REPUBLICAN RELIGION. *By G. Adolf Koch. Henry Holt & Company,* $3.00.

Deism was imported into America, partly from England and partly from France, and at the time of the revolution gained a temporary connection with the cause of liberty. Ethan Allen, Elihu Palmer and Tom Paine were its great names. The effort to establish a deistic church failed, and by 1810 it had lost its prestige and power. Mr. Koch's study of this phase of "liberalism" during this brief period is the first thorough treatment of an important and neglected chapter in the intellectual history of America. He has not only done an extraordinarily fine and scholarly piece of work which should command the admiration of the technical historian, but has presented his materials in a style marked by both clarity and charm. The author will be doing a favor to many students if he will follow this study with two more for which he is now well prepared: one on the revival of deism and "infidelity" in the east after 1820; and one on theological liberalism on the western frontier, and especially in Kentucky during the first few decades after the revolution.

THE PRIMER OF INFLATION. *By Earl Sparling. John Day,* $1.50.

Inflation has ceased to be a bogie and is in danger of becoming a catchword. Meanwhile, it is well to learn something more about it, and about the processes which it involves, and the conditions which it is designed to remedy and the results which may be expected from it, than can easily be gathered from the daily papers. Mr. Sparling's discussion is based on expert knowledge and couched in terms intelligible to anybody. The trend of his argument is that inflation is a high explosive that needs to be handled with extreme caution—with more caution, indeed, than it has ever been handled with—if it is to be an instrument of recovery and not of disaster. The facts are brought down to January, 1933. A great deal has happened since then, but the book is not intended to be journalistically down-to-the-minute, but to discuss fundamental principles.

LE CATHOLICISME NON-ROMAINE. *Par W. A. Visser 't Hooft. Foi et Vie, Paris.*

Dr. Visser 't Hooft, well known to readers of The Christian Century, discusses the characteristics of the various forms of non-Roman Catholicism, especially Anglo-Catholicism and the position of the eastern Orthodox churches, the significance of the catholic idea as these groups embody it in relation to an ecumenical program for the whole church, and the points at issue between Protestantism and these non-Roman forms of

Catholicism. While his treatise is a tract for the promotion of unity, it does not minimize the obstacles, one of which is the fact that, in his judgment, present-day Protestantism does not take the visible church seriously enough. He has no plan of union to offer, and does not believe that unity can be brought about by any program which might be adopted for that immediate result. "Unity is not made, it is given."

THE LONG ROAD FROM SAVAGERY TO CIVILIZATION. *By Fay-Cooper Cole. Century Company,* $1.00.

In the series of small books by great authorities on scientific subjects, issued as the "Century of Progress series," this is the volume on anthropology. It tells what the intelligent person needs to know—and all that he would be likely to remember—about the rise of the human race and its differentiation and development down to the dawn of recorded history, so far as science has been able to learn the facts.

TIME TO LIVE: ADVENTURES IN THE USE OF LEISURE. *By Gove Hambridge. Whittlesey House,* $1.50.

He gave up a job which paid him a good living salary but left him no time to live, and went to the country to earn less and live more. The experiment was not one in "maintenance farming" but in earning necessary income by five hours of daily work as a free-lance writer and in spending the rest of the time doing the things that he wanted to do. Since the field for free-lance writers is limited, and risky even for the few, the project is not recommended for general imitation. But with shorter working days coming for millions as a feature of economic recovery, the study of the profitable use of leisure is important. The experiences here reported and intelligently discussed contain many valuable suggestions about the making of more satisfying lives with less money and more free time.

PROPHETS OF JUDAH. *By Ursula Wells. The Macmillan Company,* $1.35.

A convenient and satisfactory handbook on the later history of the Hebrew prophets. A former book by the same author dealt with the pioneer prophets, from Moses to Hosea. This covers the remainder of the story of prophetic work from the times of Isaiah to the days of the decline and disappearance of the prophetic activity. The historical background is well presented and the biblical material is interpreted in the light of the national experiences. No distinction is made between the Hebrew national life and the totally fresh adventure in the rise of Judaism, and the tradition of the "exile" is accepted as valid. Suggestive tables synchronizing the rulers and the prophets offer distinct aid to the reader. Several illustrations from archeological sources are of value. The Moffatt text is used in the biblical passages.

CHURCH HISTORY, *a quarterly magazine, edited by Matthew Spinka. Published by the American Society of Church History, 610 Walnut Ave., Scottdale, Pa.,* $3.00 *a year.*

Now in its second year, this scholarly quarterly occupies an important place as a medium for the publication of current studies in church history by American investigators and authoritative reviews of all important new books in that field. While primarily the organ of the society which publishes it—a society founded by Philip Schaff in 1888—it appeals to the interest of a much larger circle.

CORRESPONDENCE

Hails Dr. Atkins as True Liberal

EDITOR THE CHRISTIAN CENTURY:

SIR: That article by Gaius Glenn Atkins, "Reconditioning Our Ideals," is one of the great things of the year. It is exactly that which a good many of us have hoped might be written as the answer to the impatient and urgent mood of the times to believe that spiritual and moral persuasion is too slow and impotent, and thereby we must resort to the tactics of the class struggle and of force in social relationships.

The voice he has raised is the great and powerful message of the true liberal, and though the voice of the liberal is being drowned out just now by the clamor of the radical and of the conservative, the mind with which Dr. Atkins has spoken is one which all the impatient who are imploring us to become Marxian rather than liberal will do well to heed.

Washington, D.C. RUSSELL J. CLINCHY.

Another Quaker Minister

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in The Christian Century of July 12 entitled, "A Quaker Shows Us Up," prompts the story of another Quaker minister. This Quaker minister was invited to become the minister of a federated church—composed of Methodists, Baptists and Congregationalists. He accepted the invitation, and retained his membership with the Society of Friends, simply asking for a "sojourning minute" (or letter) to the federated church.

As minister of the federated church—with no ministerial standing other than that in the Society of Friends—he administers the sacrament of the Lord's supper, and after the manner of the Congregationalists and Methodists he has baptized more than 50 persons. Those seeking admission to the Baptist wing of the church family have been taken to a neighboring Baptist church where a Baptist minister has presided over the rite of baptism after the traditional manner of the sons of Roger Williams.

On Easter Sunday of the present year members were received into all three of the cooperating denominations in the same service—and upon the same confession of faith. We trust this was done without violation of the spiritual integrity of those uniting with the respective churches. We trust, likewise, that no injustice was done the denominations involved.

By way of contrast something should be said of this minister's background. He never united with a church—he is a "birthright" member of the Society of Friends. He never was baptized, for as most readers of The Christian Century are aware Quakers do not practice water baptism, trusting rather in the inward cleansing of the individual believer. He had never been ordained in the common connotation of that word. He was "recorded a minister of the gospel" in the church of his childhood when he was a thousand miles away. No questions had been asked, no statement of belief was asked for. Simply the people who had "known him from his youth up" took it upon themselves to record him as a minister of the gospel.

In accepting the leadership of the parish this Quaker minister discussed the possibilities of the new relationship with the state secretary of one of the denominations involved. No demand was made that he conform to the ecclesiastical practices of the groups to which he ministered. He explained from time to time his conception of baptism and communion to the local congregation, emphasizing the spiritual and inward quality. He felt that without violation of his own spiritual integrity he could lead them on their spiritual quest and has felt freedom in the administration of the Lord's supper. On the part of the congregation there has never been a doubt expressed regarding his spiritual leadership of the church.

From time to time he has served on county and state com-

mittees of the denominations represented in the federation, and sits as an official delegate in their deliberative bodies. Locally there are funds left to maintain Congregational preaching, and Methodist preaching—left by the same man, and a fund to maintain Baptist preaching in the village. And the income of each is used to help meet the living expenses of a Quaker minister who preaches as he may feel led of the Spirit. When consulted, the probate judge, a devout Episcopalian, said he felt that the spirit of the intent of the donors was being carried out.

These denominational groups have received their Quaker brother as Christians should. And at least his Quaker associates still accept him in their circles and retain him on their committees. After attending the annual state gatherings of four denominations within two months he finds it rather hard to summon up any great evangelistic zeal for emphasizing their differences.

A WAYFARING QUAKER.

Glad We Do Not Vote in Ohio!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your sweeping statement "Ohio Drys Try to Wear Same Shoe on Both Feet" with its accompanying editorial does not do you credit for fairness. Dry leadership *alone* should have the responsibility of taking the referendum on the Mosier bill to the supreme court; and since what you say about the 1919 referendum is undoubtedly true (though the rank and file of us did not know it), our leaders erred in their judgment. But you did not state the case correctly as to why we worked for this referendum. It was not a "strategy of delay pure and simple" with us workers. It was the method of voting for delegates to all future constitutional conventions that was provided for by the Mosier bill. This method made the bill a tricky way of controlling the vote of such conventions. Ohio had a very wet legislature, and the Mosier bill did not seem to us a fair test of whether Ohio is wet or dry. Not only are there to be two sets of 52 delegates (for and against) nominated at large, (giving the smaller places less representation) but there is to be a third set of 52 delegates "unpledged." When I explained this bill to a democratic lawyer who is as staunch a dry as he is a democrat, he exclaimed that it was a "wet trick." (I had just returned from the convention of the united dry forces where the referendum was decided upon, and the bill was not then generally known.)

So much has been made in the press of every mistake in dry leadership that it seems to me nothing short of a calamity to have The Christian Century join these ranks, and also to give misleading information. It seemed true in April, when beer had only just been legalized, that there *might* be an advantage in delaying a vote on repeal. Now it does not seem to me so. We might as well vote November 7 as later, but the vote should be a straight "wet" or "dry" and not with any third set of delegates. Do you really think that the outcome would be as clear-cut if every state had had a Mosier bill method?

Middletown, O. MABEL FISK JOHNSON.

Is This Unprecedented?

EDITOR THE CHRISTIAN CENTURY:

SIR: During eight Sundays of this summer the Episcopal and Presbyterian churches of Grosse Pointe, Michigan, are holding a union morning service. On the first four Sundays of the series the Episcopal church will be closed, offering no service in its own building, the congregation worshiping with the Presbyterians in their own church. On the last four Sundays the Presbyterian church will be closed, the congregation worshiping with the Episcopalians in their church.

May I use the courtesy of your correspondence columns to inquire if this type of union service has been held elsewhere? It is not an uncommon practice for an Episcopal church to hold a union service on Sunday evening with some other Protestant church. We have one outstanding example of this in Detroit. But I, at least, know of no previous instance in which an Episcopal church, for four successive Sundays, has closed its doors, offering no service of worship and directing its communicants to worship with the local Presbyterians in their own church.

Grosse Pointe Farms, Mich. FRANK FITT.

The Question Box

Was baptism a new thing when John the Baptist began preaching? If not, from whom did he learn the rite? Who authorized John to baptize? W. F., Wildersville, Tenn.

THE admission of non-Jews to the privileges of the synagogue was a common practice in the years preceding the ministry of Jesus. Great numbers accepted Judaism as a release from the degradations and superstitions of some of the pagan cults. These converts were of two orders, the "proselytes of the gate" and the "proselytes of righteousness." Of the former it was only required that they conform in a general manner to the precepts of the rabbis, such as the dietary laws, prayers, and attendance on the temple or synagogue worship. Of the latter a much more formal induction was demanded. This included circumcision, baptism or the washing of the body in water, and the prescribed sacrificial offerings.

Ceremonial washings were a common practice among the religions of the pre-Christian age, and their use among the priests of the Hebrew period is made evident in the legal portions of the Old Testament. In the preaching of John baptism was employed as the most distinctive and universal of the forms of initiation familiar to Jewish minds, and the one which best conveyed the idea of the cleansing which the new faith demanded. Some indeed appear to have attached primary value to this washing, as though a bath could have sacramental efficacy. This was the error which an apostolic writer sought to correct (1 Pet. 3:21). It is the implication of the New Testament that John felt himself commissioned to utilize this highly valuable form of social initiation, and that Jesus pursued the same method. It was valuable both as an illustration of the cleansing and renewing power of the new life, and as an act so public and striking that it at once set those who conformed to it in an order apart from the rest. They were thus clearly identified as followers of the new movement. And this has been one of the outstanding values of Christian baptism through the centuries. It marked off the members of the Christian society in the thought of all who beheld it.

That Proselyte baptism was a common practice in the days before John began his ministry is clearly proved by the numerous passages in the Talmud, and is the view of the most recent and competent scholars. If it was not a practice of the Jews before the days of Jesus it must have been borrowed by them from Christian example, and this is a supposition difficult to credit. The claim that baptism was a wholly new custom in the preaching of John and Jesus has been due chiefly to dogmatic reasons on the part of certain groups in the church, who felt that there was something discreditable in the assertion that any practice in the history of Christianity should be derived from other sources than the authority of Jesus and his first interpreters. Students of Christianity have long since abandoned that attitude, and are interested today in discovering points of contact between the religious practices of Jews and even the pagan cults and the new cultus of the gospel.

The significance of John's baptism did not consist in the novelty of the act, but in the new meaning associated with it. The history of the higher types of religion through the centuries makes clear the constant employment of older cultus forms with new meanings. It is never the function of a vital religion to invent ceremonial acts, but rather to impart new and richer meanings to familiar practices. Circumcision, sacrifice, and ritual meals are examples. Baptism was no exception. Its authority lay in its employment by John and by Jesus in the inauguration of the new movement, and the divine sanction of its value is implied in the question of Jesus to the priests and elders as to whether it was from heaven or a human device, a question which they found it inexpedient to answer. H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

New Tasks for the Churches

Labor Sunday Message Envisions Era of World Brotherhood—Criticize Laymen's Report—Durant on Communism

(Correspondence from New York)

NEW YORK, July 22.—The Labor Sunday message of the Federal council of churches has just been issued. While Labor Sunday is still some weeks away it is not too early for our churches to make their plans for the observance of it. It is gratifying to note that this year's message deals not only with the underlying and basic Christian values but points out as well specific economic applications for which our churches may strive. Among these are "social planning and control of the credit and monetary system and the economic processes for the common good," "social insurance against sickness, accident, want in old age and unemployment," "abolition of child labor; adequate provisions for the protection, education, spiritual nurture and wholesome recreation for every child." Particularly are we pleased to observe that the message pleads for "the recognition and maintenance of the rights and responsibilities of free speech, free assembly and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth." And those of us who are close to the "class struggle" are keenly appreciative of the words of the closing paragraph: "If violence and bitterness are to be avoided in the process of social change, the privileged must actively participate in the movement toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress." It would be most heartening if this message could be read from every pulpit in our land on Labor Sunday.

* * *

Against the Missions Inquiry

The Association for the Re-emphasis of New Testament Missions closed its conference at Silver Bay, N. Y., last week with the declaration that other conferences and mass meetings would be held this fall and winter. The association is making every effort to combat what it considers the errors of the foreign missions inquiry. At the Silver Bay conference Miss Katherine Mayo, author of "Mother India," denounced "the false position of those missionaries who get themselves sent to the foreign field by evangelical churches and then use their position when they get out there to do everything else but preach and minister the gospel of Christ."

* * *

Leaves Two Millions to Fifty Institutions

The will of John Markle, well known coal operator and philanthropist, has been made public this week. Over $2,000,000 is left to charitable enterprises. About fifty institutions are given substantial sums. Among these are the Scouts organizations, the Y.M.C.A. and the Y.W.C.A.

* * *

Communists Seeing The Light

Those of us who have been contending that communism of the kind advocated by the communist party would make little headway in the United States find plenty of confirmation of that view in the recent party utterance published in the party press. Among other things this official pronouncement says, "Never was the situation in the country so favorable for the development of the communist party into a real revolutionary mass party," yet "in spite of radicalization of the masses of the workers the party has not developed into a revoluntionary mass party for the proletariat" and the "circulation of the Daily Worker," the official paper, "has fallen off." Perhaps it may not be out of order to suggest that some of this failure may be due to the ethic of expediency which has been so openly avowed by our communist friends. And, speaking of communism, Will Durant, former director of the Labor Temple school, in his new book, "The Tragedy of Russia," utters a warning to the liberals of America. He says that if a despotism of the kind set up in Russia is established here, "They will be the first victims of its savage power. . . . Let them support the soviet only if they have known it at first hand, let them find out for themselves before they hitch their wagon to this falling star."

* * *

Decline of Welfare Gifts

A statistical study just completed shows that there has been a drop of 19 per cent in the total philanthropic gifts and bequests in the six largest cities of the United States for the first six months of 1933 as compared with the first six months of 1932. In this city the decline was over $19,000,000. It becomes ever more evident that such work must be carried increasingly by the government itself.

* * *

Sydney Strong Returns

Rev. Sydney Strong, who has been making a first-hand study of the disarmament conference at Geneva, writes that he will arrive in this city the last of this month. His mimeographed notes on the conference sent to his large circle of friends have been most informing and stimulating. He expects to remain here until September 1 and is willing to address interested groups on the subject of the conference.

* * *

"The Brookwood Review"

The many friends of Brookwood Labor college who have been disturbed by the schism there will find a thorough statement of the situation as seen by the officials of the institution in "The Brookwood Review" for May. This little paper may be obtained by writing to the college at Katonah, N. Y.

EDMUND B. CHAFFEE.

Pay Tribute to Oxford Movement

Anglo-Catholics Celebrate 100 Years Of Its History—Mass Meeting Heralds Peace—Sir Eric Drummond

(British Table Talk)

LONDON, July 14.—There was a congregation of 17000 people in the stadium of the White City on Sunday evening, July 9. In the place where the dogs race, a service was held that evening to intercede for peace among the nations. On the board where the odds are given, the numbers of hymns were set down. An altar forty feet high had been erected in the center of the arena, and on a throne, blue and gilt, the presiding bishop sat. The bishop of London was ill and the bishop of St. Albans took his place. This service was part of the Anglo-Catholic congress celebrations of the Oxford movement. The preacher was Dr. Williams of New York, who claimed that the Oxford movement had recovered the truth that the church was not a man-made institution, but a supernatural organization. "Every war," he said, "must necessarily be a fratricidal war and the narrow, selfish nationalism now unhappily increasing among the nations, and which called itself patriotism, cannot be greater than the common fellowship of all nationalities in Christian communion."

* * *

What Are We Remembering?

On Sunday the archbishops and the parish clergy were recalling with gratitude the century which has passed since the Oxford movement began. But it is not easy to discover any unity in these recollections. On July 14, 1833, Keble preached in St. Mary's, Oxford, his sermon on "National Apostasy." This does not appear to have left any deep impression at the time except on the spirit of John Henry Newman. A significant "except." He always kept that day as the beginning of the movement in which he was to play a great part. Nobody, so far as I know, greatly cares for the precise occasion, in 1833. The state in that day was suppressing certain Irish bishoprics; the reform parliament of 1832, which was carrying out that year the liberation of states, was also busy upon such measures as the setting in order of the Irish church, a much needed reform; but Keble was denouncing chiefly the intrusion of the state into the life of the church—not the thing done, but the power that did it. Keble set certain earnest and gifted spirits to inquiring what the church really was. It had sunk low and become little more than a state department. Keble did a great service to the entire body of Christians in calling them to go back into history and to see the rock from which they were hewn.

XUM

But it is a misreading of the whole movement to credit its early advocates with any great interest in ritual or in social reform. These came later into the program of heirs of the Tractarians.

* * *

What Are We Grateful For?

The general tone of the recollections is one of gratitude for the revival of the wonder and dignity which belong to the "Body of Christ." But with that characteristic lack of sharp distinctions which marks our people, we have been uniting with our gratitude to the Tractarians our thanksgiving for the debt that we owe to the evangelicals whom they considered seriously lacking, and our debt to the "liberals," against whom they declared war. We need all three, we are told—the Catholic, the evangelical, and the liberal contributions to the fulness of our religious life.

But have we forgotten 1845 and the departure of Newman to Rome? Or have the questions which he put ceased to be important? Can the church of Christ face the intellectual and spiritual condition of this present age, and leave those questions unanswered and unclosed?

The archbishop of Canterbury with his customary eloquence pleaded for comprehension for the sake of truth, not compromise for the sake of peace. But there is something in this "comprehension" which does not seem in keeping with the honor due to Keble, Pusey and Newman. These men stood firmly for a return to the limitations as well as to the glory of the historic church.

How the evangelicals in the church, the Free churchmen and the Roman Catholics regard these celebrations we are able to tell. They honor the sanctity of the Tractarians who no less than the Wesleys had a passion for holiness; they are grateful for their protest against a condition of things in which the church had become little more than a state department; but these other Christians most respectfully decline to regard their distinctive beliefs and experiences as tributaries to a main stream, which can be traced from 1833 to 1933 in the Oxford, Tractarian or Anglo-Catholic movement.

* * *

Sir Eric Drummond Retires From League of Nations

There are no two opinions upon the value of the service which Sir Eric Drummond has given to the League of Nations. His name is in the peace of Versailles; from the first inception he was chosen as the chief secretary. Before the peace was actually made effective, he established his office in a room in Manchester square and with a typist to take down his letters he began work on the league. Now that he lays down his charge, he can take satisfaction in the fact that he was called to do a new thing in the history of the world and so far as he is concerned, he has fulfilled his calling. At the meeting held last week in the Queen's hall to express appreciation of Sir Eric's services, Lord Cecil presided and men of all parties united to praise the work of the retiring secretary. In his reply, Sir Eric said that the failures of the league were always underlined, but not its successes. In his closing words he spoke of the chief danger that confronted the league, the tendency to believe that each nation could live by and for itself. That could only lead to catastrophe.

* * *

Sir Anthony Hope Hawkins and Ruritania

"Anthony Hope" died last week; there were many who had imagined that he who created Ruritania had long left these scenes. It was in 1894 that "The Prisoner of Zenda" was published, and not very long afterward "Rupert of Hentzau." The youthful generation, with its scorn for the romantic, will be disdainful of us Victorians, who were carried by this writer into a scene of thrilling adventures, hairbreadth escapes, gallant and chivalrous deeds, all in some imaginary state in eastern Europe, called Ruritania. Nevertheless, "The Prisoner of Zenda" lives forever in our memories.

* * *

Parliament and the Conference

The house of commons gave an opportunity on July 10 for a full discussion of the conference in its present stage. The chancellor of the exchequer made a speech which did not seem particularly lucid. Other speakers, who differed in their diagnosis, agreed that the conference should be continued. The British policy seemed to be one which was neither for the President, nor for the gold-standard countries, but was designed to be a mediating policy. Among the speakers from various parties there were those who pointed out the obvious fact that the gold-standard countries had no right to attack America for considering its own welfare and making its own experiments; there was a general recognition that the President could not be expected to risk the success of his own domestic policy by making it dependent upon temporary currency understandings. Both Mr. Churchill and Mr. Amery believed that great results might yet come out of the conference. The chief criticism of America is that it allowed the conference to be held, as it would appear, too soon. But many publicists are sympathetic now to the idea that each nation should concurrently seek to raise its price levels; and this can be attempted, they say, at once.

* * *

And So Forth

Good news from the labor office! The numbers of the unemployed is falling quickly. There were 135,000 more at work in June than in May. There was marked improvement in the staple trades.

There are two changes which may be made in our dealing with the unemployed. It is intended to introduce "occupation instruction and training"; the young men and women who by no fault of their own are unemployed will have an opportunity of using their leisure in this way. The Society of Friends has been doing this for years up to the measure of its powers; the state should be able to do far more. There are also signs that more will be done in providing jobs through public works.

EDWARD SHILLITO.

Y. W. C. A. Makes Notable Record In Employment Field

Of the 242,000 girls registering for positions through the Y. W. C. A.'s of the country during the past year, 170,000 were placed in either permanent or temporary positions.

Turkey Believed Ready to Disarm

But Claims Control of Straits—A New Turkish Credo Is Adopted—Its Significance for the Future

(Correspondence from Turkey)

ISTANBUL, June 11.—When political issues circle around geographical necessities, they may be expected to turn up at almost regular intervals. Exactly one century ago, the Straits separating the Mediterranean from the Black sea stood in the midst of European politics. The question then was whether they should be closed or open to foreign warships. Russia desired that they should be closed, and on July 8, 1833, imposed her will on the Ottoman empire, which having to choose between imminent defeat by Egypt or onerous protection by the tsar gave its preference to the latter solution.

Since then the status of the Straits has changed, and so has the formulation of the problem, but not the problem itself. Today the question is for the Turks to defend themselves at all cost in case of war, for the Russians to prevent a powerful foreign fleet from entering the Black sea, and for other powers to be able to keep an open eye on Russia. In 1923, at Lausanne, the Turks agreed to the demilitarization of the Straits and to the principle of freedom of transit and of navigation in time of peace as in time of war, this principle being enforced by an international commission including representatives of Great Britain, France and Italy. In case of war, Turkey of course had the possibility of rushing heavy field artillery to the Dardanelles to defend her territory against naval or other attack. Faced now at the disarmament conference with the suggestion to eliminate heavy field artillery,

ALL AROUND PREPARATION

Oberlin Graduate School of Theology offers men and women unexcelled opportunities for all around preparation for the Christian ministry. Whether the student plans to specialize in religious education, enter the missionary field, preach in the country or the city, Oberlin is uniquely equipped to meet his individual requirements. On the same campus are Oberlin Conservatory of Music, and Oberlin College of Arts and Sciences.

Oberlin enjoys a suburban location. Nearby Cleveland offers students varied opportunity for city field work. Students have helpful, stimulating contacts with a number of missionaries, retired or on furlough, who live on the campus. Three professors have taught in China and India. The faculty represents five denominations, and the present student body seventeen.

Ample accommodations for single and married students.

Bachelor degree prerequisite. Ask for catalog and requirements for degrees of A.M., B.D., S.T.M.

THOMAS W. GRAHAM, D.D. DEAN

Oberlin

OBERLIN OHIO

while heavy fortress artillery remains authorized, Turkey agrees with it, but asks for the right, certainly vital for her, to continue that authorized heavy fortress artillery in the Straits, and at the same time asks for the removal of the international commission. Apart from the greater amount of security this solution implies for Turkey, it gives satisfaction to her desire to see the last vestige of allied control disappear.

On that basis Turkey, resolutely pacific as she is, appears ready to consider any kind of substantial disarmament. Her proposal coincides with Russia's traditional views on the subject. This is the reason that power gives it such warm support. What the attitude of the other powers will be is not yet known, and although the Turkish point of view is hardly questionable, there is every scope for geographical motives again to impress on Europe old conceptions in a modern frame.

* * *

A New Turkish Credo

Reading the Laymen's report, I think, induces one to relate Turkish spiritual problems to those which the awaking of the east, including the middle and far east, has evolved. It prompts the idea that, in the appreciation of issues generally considered as essentially Turkish, the national element may have been exaggerated. It also confirms the conviction that the clash with the past was bound to come, and that what is known as the Turkish revolution, protected against disorder by the gazi's strong personality, may have been the acceleration by a decade or so of this order of events.

There is therefore nothing superficially Turkish about the implications of unbelief with regard to the present, and especially of the rising, generation. And although the Laymen's report was drawn up in relation to countries thousands of miles farther to the east, in its light it may be seen how closely it is connected with issues of a similar nature which confront the youth in those countries. The vacancy is felt particularly with regard to the ethical, not the religious side, of unbelief, for it is in this field that the lack of transition between the old and the new order has caused the greatest bewilderment.

As an attempt, probably, to deal with the state of ethical perplexity which baffles teachers and pupils alike, a circular transmitted to all primary schools directs them to have all pupils every morning recite before class the following formula which is to become the new Turkish credo: "I am a Turk, honest and diligent. It is my duty to protect those who are weaker than I, to respect my elders and to love my country sincerely. It is my aim to improve and progress. My existence I will give to Turkey."

What strikes one most in this declaration of ideals is that it does not reflect the kind of mystical and exacerbated nationalism which is now rampant in so many European countries. The autosuggestive recital of the new credo obviously aims at fostering nationalism, but a kind of nationalism with which are connected visions of virtue and not of battlefields.

E. GUERON.

Editor of the Presbyterian Resigns

Dr. W. Courtland Robinson, for the past three years editor of the Presbyterian, has resigned because of continued ill health.

South Wet Owing to Party Loyalty

Prohibition Seen Doomed—New Stimulus For Missions Sought—Anti-War Cause Gains—Lynchings Decrease

(Correspondence from the Southeast)

TAMPA, FLA., July 22.—Three southern states voted for repeal during the past week—Alabama, which gave a wider margin to repeal votes than even the wets had expected, Arkansas and Tennessee. Tennessee gave the closest contest yet held—the repeal vote carried the state by a scant 10,000. In Alabama and Arkansas the drys made a strong fight and mustered a better vote than has been recorded elsewhere in the country, but the repeal of prohibition was invincible in both states. The repeal votes in these three southern states is frankly regarded as ominous for prohibition. The south has been a dry stronghold from the beginning of the prohibition crusade many years ago, and this section had been depended upon to hold in check the sweeping tides of wet sentiment over the nation. But the south is voting for the "party" as in days of old, and political confusion and economic desperation hold sway.

* * *

Seek New Stimulant For Missions

Southern Baptists are seeking to find a new stimulant for foreign mission endeavor in a south-wide missionary conference at Ridgecrest, N. C., July 30-August 4. Dr. Charles E. Maddry, executive secretary of the foreign mission board, Richmond, Va., will direct the conferences which will study all phases of foreign mission work. Dr. John Lake, veteran missionary of Canton, China, and Dr. W. Harvey Clarke of Tokyo, Japan, will be the principal speakers. Dr. Clarke has spent 34 years in Japan and is an authority on conditions in the island empire. Dr. C. A. Baker, professor in the Baptist college of Rio de Janeiro, Brazil, will lecture also.

* * *

Educational Leader Assails War

Dr. Elbert Russell, dean of the school of religion of Duke university, declared that war and Christianity are so violently in opposition to one another that they are forever irreconcilable. He was addressing the Duke institute of international relations during the recent summer session. Dean Russell's attack upon the unchristian nature of war and the eternal antagonism between the true teachings of Christ and the war system of settling international disputes, brought out strong statements in the papers of North Carolina commending the view and giving wide circulation to Dean Russell's lecture.

* * *

Florida Methodist Youth Go Pacifist

The district conference of young people of Epworth league societies of the Methodist Episcopal church, south, covering the northeast section of Florida, in a recent meeting at Daytona Beach passed resolutions declining to take up arms and fight in the event of war. The resolution was stronger and more outspoken than anything of the kind in the southeast heretofore, and indicates a growing student sentiment in opposition to war. The resolutions were widely published.

* * *

Southern Baptists Say Prohibition Not Lost

The social service commission of the Southern Baptist convention meeting at Ridgecrest, N. C., declared itself ready to wage the most militant fight of its history in behalf of prohibition. "Prohibition is not yet lost and repeal can be defeated in the remaining southern states," Dr. A. J. Barton, chairman, declared. The commission was treated to much old time oratory about liquor, God and home by W. D. Upshaw, presidential candidate of the prohibition party and a senior member of the commission.

* * *

Downward Trend In Lynchings

President Morton of Tuskegee institute recently issued a statement showing that lynchings had decreased in the south during the past year. In Georgia, which had three lynchings during the past year, the Council of southern women for the prevention of lynching recently issued the following statement: "We can never hope to banish this crime from our country until every citizen realizes that lynching indelibly stamps his community as primitive and savage. Public sentiment must demand effective legal action in the courts against leaders of lawless mobs before this evil can be stamped out." Whites as well as blacks are victims of mobs.

Kidnaping as a racket has aroused the south to action against this insidious evil. With the kidnaping of John K. Ottley, president of the First National bank, Atlanta, last week, the press of the southeast opened fire on the kidnaper as a public menace. Ottley escaped from his abductors without payment of $50,000 ransom demanded. Sentiment has been tremendously stirred in the south in the past few weeks against the lawless operations of kidnaping rings in southern cities.

* * *

And So Forth

Dr. J. W. E. Bowen, noted Negro educator and a member of the Gammon theological seminary faculty at Atlanta, Ga., since 1894, died July 20. He was president of Gammon seminary from 1906 to 1910. He was a distinguished church historian.

Pulpit changes in Georgia include the going of Rev. Ernest F. Campbell from Tattnall Square Baptist church, Macon, to Rivermont Baptist church, Lynchburg, Va., and Rev. Charles E. Burts from the pulpit of the First Baptist church, Macon, to an executive position with the prohibition forces of South Carolina.

Ben E. Geer, textile manufacturer and former professor at Furman university, Greenville, S. C., has been named president of Furman, succeeding the late Dr. J. W. McGlothlin, who died following an automobile accident last May. Mr. Geer is now industry's member of the federal committee investigating the stretch-out system in textile mills.

ADIEL J. MONCRIEF, JR.

XUM

Laymen's Report Weighed in Japan

Some Agreement; Many Points Fail to Satisfy—Japan's 'American Immigrant' Problem—Good Will Missions

(Correspondence from Japan)

TOKYO, July 10.—A significant statement, brief but forceful, has recently been made by the National Christian council of Japan concerning the Laymen's report, "Rethinking Missions." After a few introductory courtesies, the statement lists a dozen points on which the Japanese council finds itself in substantial agreement with the commission's findings. For the most part these are the practical recommendations of the report. Having gone this far with the laymen, however, the Japanese Christians find it necessary to state some of their "doubts and desires regarding the following points":

"The report gives a wrong impression in regard to a clear-cut absolute Christian message. . . . We have been reared in the midst of Shinto and Buddhism; even so we find them insufficient. As Christians we stand to the last for the uniqueness and the absoluteness of the Christian faith. . . . We deplore the impression that as culture advances the need for evangelism vanishes. Evangelism is not simply a matter of good will or comity between peoples; it is grounded in the fundamental motive of bringing humanity back to God . . . . through Christ. . . . We deplore the impression that in evangelism we can fulfil our mission by dispensing with the building of the church and simply striving to give people a fuller and richer life. . . . To neglect preaching in the pioneer stage of evangelism in which we find ourselves does not fit in with the national conditions as they obtain in Japan at the present time. . . . Self-support and independence is our ideal, yet in view of the conditions of our society in which non-Christian influence is dominant, we still must look for the noble and unselfish assistance of our fellow-Christians abroad. . . . . We cannot agree with the impression which the report gives that where educational institutions have reached the high stage of development that they have in our country, Christian education is unnecessary. . . . . We believe that the mission of our Christian education in Japan will be fulfilled by putting our educational institutions on a sounder financial basis and by perfecting our educational system through the consummation of a Christian university."

The membership of the National Christian council consists almost exclusively of ordained ministers. A lay body of Japanese Christians somewhat comparable to the Laymen's commission has begun a study and survey of Christian institutions and of the problems growing out of the inquiry, and their findings will be awaited with great interest on both sides of the Pacific.

* * *

Japan's "American Immigrant" Problem

There are now more American-born Japanese in Japan than in America—an astounding fact but one with respect to which the School of Japanese language and culture in Tokyo considers itself under obligation to provide training in the language and culture of this land from the Christian viewpoint for these as yet unassimilated American immigrants. It may come as something of a shock to Americans that Japan now considers herself confronted by such an "American immigrant" problem, but facts are facts.

The School of Japanese language and culture is a Christian institution founded years ago for the study of Japanese by young missionaries, but it has now expanded into an institution of broader interests suggested by its name. Among the sponsors of the school are many outstanding Japanese educators, including Baron Yoshiro Sakatani, Dr. Kenzo Takayanagi of Tokyo Imperial university, and Director M. Tozawa of the Imperial School of foreign languages, not to mention those from Christian institutions. Occupying splendid offices and classrooms at the Tokyo Y.M.C.A., the school is now better situated and equipped than ever before in its history, and deserves to continue long in service to the Christian cause. At its recent 20th annual graduation exercises 20 diplomas were granted for completion of prescribed courses in the Japanese language.

* * *

Many Good Will Missions

The summer tourist season is upon us and student good will missions are ubiquitous—Americans to Japan, Japanese to Manchukuo, etc. Perhaps the most genuinely Christian of these is a little party of Chinese students in company of one American who have braved the scorn of nationalists in both countries to come to Japan to meet Christian students here with the hope of finding a Christlike way out of the Sino-Japanese impasse. No Japanese student mission has yet gone into inner China, but plans are on foot and, as in the case of the exchange of youthful visitors between Europe and America, we may yet hope to see oriental boys and girls succeeding where their parents have failed in surmounting economic and political differences in the interests of world brotherhood.

* * *

Japan Opinion Supports National Policy

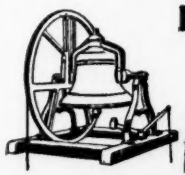
The publicly announced conversion of a number of Japan's leading radicals, many of them now in prison, from communism to nationalistic principles has given one more indication of the increasing unity of Japanese public opinion in support of the nation's present leadership and policies. So at least the news reading public is urged to think. To many, however, it can only indicate the thoroughness of the nationalists in attempting to create such unity through fear of Japan's hypothetical enemies. On these latter the changes are rung with amazing celerity: whereas a few months ago Russia and America were the split-hoofed foes of Dai-Nippon, today England and the British empire are the objects of greatest vituperation. This is largely because of Britain's abrogation of an Indo-Japanese trade agreement of some years standing and the increase of India's duties on Japanese cotton manufactures. One hears little here of Japan's previous increase of rates on Indian iron and rice, but instead we are treated to lengthy homilies on the remarkable improvement of relations with America since the Ishii-Roosevelt discussions. There can be no doubt that the clouds between our two countries have somewhat lifted since Hoover-Stimson rigidity gave way to Roosevelt-Hull expediency, but one can scarcely believe even politics to be so fickle as some of the Japanese newspapers and their inspirers would imply.

* * *

Japan Looks Askance at U. S. Navy Program

The continued presence of the combined American fleet in the Pacific, however, Japan cannot regard as friendly, nor indeed President Roosevelt's insistence upon the appointment of a non-resident (and therefore white) governor of Hawaii. So one is not surprised to read in parallel columns of a Tokyo daily the announcement of America's $238,000,000 navy building program and Japan's counter-move calling for a yen 420,000,000 navy replenishment program "launched in the light of American naval expansion." This puts Japan's naval expenditure dangerously near the 1921-22 level which brought forth the Harding-Hughes concessions and the Washington conference disarmament agreements.

T. T. BRUMBAUGH.



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

The New Outlook, Toronto, says of Dr. Shillito's
NATIONALISM MAN'S OTHER RELIGION . . . .

"That nationalism with some people is a real religion can be positively established. That, as such, it is prevalent throughout the world, would have to be admitted, too. It is as a poison that tends to vitiate the whole life of the world . . . . Mr. Shillito shows us how we may ultimately replace it with something better and bigger and more Christian."

This message, from across the sea, should have a thoughtful reading by every citizen in America.

($1.50)

WILLETT, CLARK & CO. 440 S. Dearborn St., Chicago 200 Fifth Avenue, New York

Study Facts of 'Race Relations'

Friends Promote Meet at Swarthmore—Synod of Pennsylvania Hopeful—Methodist Leader Stresses Certainties

(Correspondence from Philadelphia)

PHILADELPHIA, July 23.—Out of the need of a more direct, scientific approach to interracial situations, which are increasing in complexity throughout the world, about 35 students—all trained workers, teachers, missionaries, or in similar professions—have gathered at Swarthmore college, Swarthmore, July 1-30, for an Institute of race relations, under the auspices of the race relations committee of the Society of Friends. An eminent faculty of teachers and lecturers makes this conference noteworthy. The institute aims to devise techniques which will have a background of fact and impartial analysis, coupled with the intent to apply these techniques in ever widening measure and to increase them as the skills and the groups equipped to apply them develop. The background of the Negro in Africa and America, both historical and anthropological, and the sociological aspects of races and race relationships were discussed the first two weeks. This week included a consideration of social and economic factors in American Negro life and of interracial relations.

* * *

Outlook for Presbyterian Ministers Fund

Dr. M. J. Hyndman is the new president of the Presbyterian ministers fund. Rev. John Grant Newman, pastor of the Chambers-Wylie church, has been elected to the board to fill the vacancy caused by death of the late President Acker. The reduction of the presidential salary from $40,000 to $10,000 a year indicates a movement toward greater economy.

* * *

Valley Forge Shrine Founder Passes Away

Dr. W. Herbert Burk, founder and rector of the Washington memorial chapel at Valley Forge, died recently at the age of 66. About 35 years ago Dr. Burk got his vision of this "American Westminster" when he was taking a party of choir boys through the underbrush of Valley Forge park, then undeveloped. In 1903, at the 125th anniversary of the evacuation of Valley Forge by Washington and his army, the cornerstone of this beautiful historic chapel was laid. Although then he had money enough for only two loads of stone, eventually $300,000 was spent on the chapel and cloister of the states, which has now become a national shrine. Dr. Burk in 1928 received the Bok award for meritorious service to the city of Philadelphia.

* * *

Congregation Upholds Buchmanite Pastor

By a vote of 64 to 60 the congregation of the historic Market Square Presbyterian church in Germantown refused to accept the resignation of their pastor, Rev. Melville B. Gurley, which he had previously presented because of a dispute over his endorsement of Buchmanism. At the annual congregational meeting he had been asked by some either to resign or repudiate the Oxford group movement, with which he had been in close fellowship since June 13, 1932. Hence he resigned, as he found in his association with this fellowship nothing that had in any way contradicted or proved false to his vows as a Presbyterian minister. In fact, he openly declared his indebtedness to and sympathy with the personal evangelism of the group. Before he became pastor at Market Square in 1927, he was assistant pastor at First church, Germantown. One brother, Rev. Alvin B. Gurley, is assistant pastor of the Second church, Philadelphia, and another, Rev. Richard H. Gurley, is rector of St. Martin's church, Radnor. All three are grandsons of the late Rev. Phineas Gurley, of the New York avenue church, Washington, D. C., who preached Abraham Lincoln's funeral sermon.

* * *

Mennonites Choose Grocer For Pastor by Lot

The Plain Mennonite meeting near Lansdale has chosen by lot to be its minister, John E. Lapp, a 27-year old grocer. Each of the six candidates selected one of the Bibles on a table in the church. Lapp, the sixth to choose, opened his Bible and found the decisive text on a small piece of paper: "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. 16:33). Without remuneration he will serve as minister there for the rest of his life.

* * *

Synod of Pennsylvania Stresses Hope and Courage

The dominant note of the synod of Pennsylvania was one of hope and courage. The closing appeal of the new moderator, Dr. John McDowell, and the daily messages of Dr. Cleland B. McAfee on Luke were stimulating. Evangelism was emphasized. Dr. Harris E. Kirk of Baltimore appealed for attention to be given to the youth in their renewed interest in Jesus Christ and his message. The first sentence of Dr. Limouze, of the board of national missions, was: "I am not here to emphasize our problems or the difficulties of the times; I am here to speak of the success and victories of our work, as we have labored together through another season." Beaver college at Jenkintown, under Pres. W. B. Greenway, was host.

* * *

Dr. Mac Rossie Summons Young Preachers to Certainties

Dr. Allen Mac Rossie, educational director of the Methodist commission on courses of study, urged the preaching of certainties at the Asbury summer school of ministerial training at Ursinus college, Collegeville, in which the boards of ministerial training of the Philadelphia, New Jersey, Wyoming, Baltimore and Wilmington conferences participate. Dr. E. W. Rushton, of Lansdowne, is dean. Over 100 Methodist ministers are attending this 12th season.

* * *

And So Forth

For July and August the federation of churches has sponsored a Sunday evening choral service at the Bellevue-Stratford, with music by the Russian church choir. Rev. John R. Hart, jr., is the speaker.

Dr. Edward H. Brewster is now director of religious education for the Philadelphia area in the Methodist church, including not only the Philadelphia but the Wyoming and Delaware (colored) conferences.

Dr. James Black, of Edinburgh, Scotland, and Dr. Clarence Mackinnon, of Halifax, Canada, will be among the speakers at the 26th Collegeville summer assembly for Christian workers of all denominations, Aug. 7-13, at Ursinus college.

Dr. William E. Lampe is secretary of the Philadelphia prohibition emergency committee and believes that Pennsylvania has an even fighting chance to stay in the dry column. To get 50,000 names in this city by Aug. 15, there are now being circulated 300 petitions.

Dr. E. Stanley Jones will be the morning preacher and Bishop Arthur J. Moore, of the Southern Methodists, the evening preacher, Aug. 25-Sept. 4, at the Ocean Grove camp meeting.

Rev. Howard R. Weir, rector of St. Paul's church, New Haven, Conn., has accepted a call to the Holy Trinity church in this city. He will begin on the first Sunday of October in this brown-stone church on Rittenhouse square, made memorable by his predecessors, Bishop Phillips Brooks, Bishop McVickar, and Dr. Floyd W. Tomkins.

For the first time in 46 years the international convention of Christian Endeavor will hold its 35th session in Philadelphia, according to the decision at the recent session at Milwaukee.

CHARLES DANIEL BRODHEAD.

Methodist Commission on World Peace Meets in Chicago

Abolition of the private manufacture of munitions, entry of the U. S. into the world court, willingness of the U. S. to consult with other nations in event of violation of the Kellogg pact, and recognition of Russia in the interest of world peace were among the policies adopted by the Methodist general conference's commission on world peace, which met at Chicago July 19. The commission met in joint session with the committee on world peace of the Methodist board of education, and their decisions will become the bases for educational materials to be used in Methodist church schools and young people's societies. The commission plans to direct a letter to the 83 colleges and universities in the U. S. which require military training, inquiring whether or not they will excuse Methodist students as conscientious objectors against such training. The Methodist peace group will organize committees on world peace in the 14,500 pastoral charges of the country. Rev. Ralph W. Sockman, of New York, chairman of the commission, presided at the meetings.

Bible Class Uses Christian Century As Guide in Summer Study

For the second year, the Adult Bible class of First Congregational church, Berkeley, Cal., is this summer using The Christian Century as a guide in its discussion of current religious and sociological problems. Other classes of this Sunday school adjourn for the summer, but this class carries on with increased interest, it is reported. Rev. O. W. S. McCall is minister of this church.

XUM

Build New China As Truce Holds

Manchuria Only an Incident in Forward Movement—Government Cooperating With Christians—Religious Trends

(Correspondence from China)

SHANGHAI, July 8.—The truce made between the contending Chinese and Japanese forces in North China has dropped a pall over all the issues involved. All expect that it will be lifted soon. When, no one knows. Mystery shrouds the actual conditions of the truce. Since it was signed a relatively small force of Chinese soldiers who formerly assisted the Japanese have turned "bandits" or "irregulars." Chinese government troops are prevented by the truce from going in and clearing them out and, for some occult reason, the Japanese don't. Who would be to blame if this situation should give rise to a "provocative incident"? The masses, as usual, are the sufferers from these "irregulars." In addition, operations of the armies in North China laid waste much property and brought misery to many people. Of this latter comparatively little has been heard. Bishop Wang (Methodist), however, issued a call for help for those left in a destitute condition thereby.

The truce again stung China's national pride. Both South China and General Feng protested. Feng, indeed, seemed to be out to make trouble, but for reasons not altogether plain wilted. Openly South China did no more than protest. Perhaps these factions are getting tired of fighting each other and are learning how to vent their partisan spleen in political forensics only. In any event, what has happened in Manchuria and elsewhere assumes the nature of only a temporary check to the future China. The momentum of a long national history, in which many such catastrophes have been surmounted, still carries the people forward.

Gen. Chiang Kai-Shek and Madam Chiang are in Nanchang, Kiangsi, where the general has taken up his domicile for the purpose of campaigning against the communists. Madam Chiang has taken an active interest in Christian work in Nanchang and has appealed to the churches there to spread the gospel among the sick and wounded soldiers. There are extant surmises as to what might happen when the southern forces headed against the same enemy meet those in Nanchang.

* * *

Building a New China

To the superficial observer, life and events in China just seem to go round and round. Yet plans for and efforts at reconstruction are, at the same time, going forward. Take, for instance, present efforts towards rural rebuilding. Seventy per cent of the students in China study arts, law, education and fine arts while only 30 per cent study science, medicine, engineering and agriculture. In order to enhance the importance of the latter group of studies, particularly agriculture, the ministry of education has issued a regulation that the number of those studying each group of subjects shall be about the same. An interesting socialistic move! Seen by itself it might appear far-fetched! But it does not stand alone. Government officials are back of a proposal to organize a school of agriculture and forestry in Shensi. Some provincial governments have established mass education colleges or rural reconstruction institutes. Nearly every province now has a "mass agricultural center"; some provinces several. Hupeh, Kiangsi, Anhwei and Honan have started together a cooperative training school to help farmers who have suffered from bandits. Recently the chairman of the national cabinet, directors of leading banks, and prominent rural workers met in a two-day conference which sought mainly to promote agricultural improvement. The government has an extension committee which checks up on such work as is done along that line by both government and private institutions. There is a national economic council that has held several conferences with visitors from the League of Nations to study cooperatives, animal diseases, crop improvement and crop reporting. Many provinces have also established agricultural experiment stations. A prominent Chinese in Shanghai recently gave about half a million (Shanghai currency) to found and support rural schools for farmers.

* * *

National and Christian Forces Cooperate

The government also cooperates with Christian forces in promoting this rural reconstruction. The ministry of the interior provided the funds and the department of agricultural economics of the University of Nanking the personnel, for economic and health studies of rural families. The Tinghsien mass education movement has entered into cooperation with the University of Nanking in crop improvement. The University of Nanking is also cooperating with the government in securing a complete agricultural census of one district in Kiangsu. Likewise the government is financing and the university cooperating in a study of the marketing and transportation of farm products.

Among the private organizations aiming at reconstruction of life at an important point is the National child welfare association of China. This organization, while linked neither to the government nor the Christian forces directly, has the sympathetic favor of both. It has been in operation about four years. Its leadership is Christian. It aims to study the legal status of children, promote their health and education and care for as many as possible of China's needy children. Among other schemes it plans to set up a model child welfare home in Nanking.

Viewed against the background of the mountainous and multiple needs of China these are mere beginnings. They show, nevertheless, that in spite of China's involved political snarls her leaders are tackling problems of reconstruction.

* * *

Two Pronounced Trends In Religion

Religion in China at present, viewed in the large, shows two distinct trends. Buddhism heads up in an "evangelical" fundamentalist emphasis on individual enrichment as found mainly through faith in Amitabha. In-Kwaung, an old and revered monk, leads this movement. Tai-Hsü, in contrast, heads up a modernist-socialist movement in Buddhism. Tai-Hsü, indeed, is so modern, from a Buddhist viewpoint, that he is not permitted to enter some of the larger monasteries.

Christianity shows the same two trends, with of course differing values. On the one hand, there is a widespread revival movement of emotionalized individualism. This results in ethical improvement at times, but sometimes runs to excesses of emotional ecstasy and weird notions. On the other hand in very many places the Christian religion is becoming practical in that Christians are trying to work their principles into social situations. They are taking a large share in rural reconstruction and mass education. Like government efforts in the same field, these suffer from inadequate national coordination. The first of the two religious movements aims at the religious satisfaction of the individual; the second at the enrichment of the whole of life. In both the case of the Buddhists and the Christians the emphasis on emotional satisfaction, or primitive evangelism, influences most the masses while the emphasis on practical religion lines up the intellectuals.

So far as Christianity is concerned, both these religious emphases are signs that it is really becoming indigenous. The emotionalized revival is entirely under Chinese leadership, with missionaries sometimes working with it. The emphasis on practical religion, however, is carried on through cooperation between Chinese and western Christians. This latter, too, is searching for Christian solutions to China's problems by study of and experimentation in meeting Chinese life needs. The emotionalized revival, on the contrary, while it sometimes raises the ethical standards of individuals, does not make any approach to solving social problems. Into the emphasis on practical religion the present movement in religious education fits. To socialize religious education is the aim of those working with it.

FRANK RAWLINSON.

IS THERE A GOD?

by Henry Nelson Wieman
D. C. Macintosh and
Max Carl Otto

with an Introduction and Synopses of all chapters by

Charles Clayton Morrison

328 pages [$2.50]

WILLETT, CLARK & CO.

440 S. Dearborn St., Chicago
200 Fifth Ave., New York

Accidents Mount With Beer Tide

Colorado Prepares to Vote on Repeal—Judge Ben Lindsay is Again Denied Readmission to the Bar

(*Correspondence from Denver*)

DENVER, COLO., July 24.—Governor Johnson has assured the national administration that Colorado will have a special election for the repeal of the 18th amendment early in September. Colorado thus becomes the 36th state to vote on this issue during the present year, making the repeal of the 18th amendment possible during 1933. The overwhelming vote by which state liquor laws were repealed last spring will probably be duplicated in aligning Colorado against the 18th amendment. Colorado was flooded with "medicinal whisky" on July 1 when the state repeal became effective. As one newspaper stated in announcing that one drug concern had ordered a carload of whiskey, "a large amount of illness is expected on July 1." Accidents have mounted in such an alarming way since liquor became more free that campaigns have been launched by our newspapers to remedy conditions. There has been little apparent drunkenness.

* * *

Supreme Court Says No To Judge Lindsay

Judge Ben Lindsay appealed to the supreme court of Colorado for readmission to the bar, having been debarred several years ago. The supreme court refused to grant his plea. The decision has been very sharply criticized by the newspapers and the general public, partially because the refusal of Judge Lindsay to apologize to the supreme court for some uncomplimentary remarks he made about the court was given very serious consideration in arriving at their decision. Many are convinced that the court used their authority in a petty and personal way. Few feel that he should be debarred. This "prophet" is variously judged in his own home community as "one man who could not be intimidated or bribed," "a prophet with a social vision," "a friend of the down trodden," "a judge who placed humanity above the law," "a kind heart but guilty of legal stupidities which will pile up trouble for generations to come," "a psychopathic case on one side of his complex personality."

* * *

Merge Young People's Societies

A modest but significant effort in the direction of church unity is being made by the Congregational and Christian churches of Montrose, Colo. The high school young people's societies of these churches have been merged. Both groups have entirely lost their identity in the new group which elects its officers, formulates its program, and conducts its activities without any consideration of denominational affiliations.

* * *

Clerical Notes

Bishop Rudolph Jerkin of Amarillo, Texas, has been appointed Catholic archbishop of Sante Fe, New Mexico. Colorado is a part of the vast territory under his supervision. Rev. Ralph Hayes of Pittsburgh, Pa., has been named Catholic bishop at Helena, Mont. Rev. John R. Edwards of Albuquerque, New Mexico, has been called to the Grant Avenue Methodist church of Denver. Rev. W. P. Waller of Santa Fe has been called to the Methodist church of Fort Lupton, Colo. Rev. Louis J. Person of Kane, Pa.. has accepted a call to the First Covenant church of Denver.

* * *

Preaches on "Just a Gigolo"

The First Baptist church of Denver has not extended a call but negotiations have been in process with Rev. J. Whitcomb Brougher, jr., of Glendale, Cal., who recently occupied this pulpit speaking in the morning on "Out of the Shaker into the Soup." In the evening he edified his audience by answering such questions as "Are the young people of Denver as wild as the young people of Hollywood?" He preached on "Just a Gigolo," appearing in "Gigolo costume."

VERE V. LOPER.

Mrs. Buck Returns To China

For the past several months Mrs. Pearl Buck, missionary and novelist, has made her headquarters in New York city and has filled many speaking engagements over the country. She has now returned to China where she will join her husband who is engaged in economic research for the Institute of Pacific relations, with headquarters at Nanking.

Dr. Stuart Holden Will Speak at Northfield Conference

Speakers at the general conference for Christian workers, being held at Northfield, July 29-Aug. 14, include Rev. Stuart Holden, London, Dr. Adam Burnet, Glasgow, James Moffatt, New York, Charles R. Erdman, Princeton, and Paul Moody, Middlebury, Vt.

Educator Holds Schools Must Teach Internationalism

At the annual meeting of the National Education association, held in Chicago, William J. Cooper, U. S. commissioner of education, urged the adoption of courses in government "stressing internationalism" and designed so to train citizens of the future that they may avert another world war. W. E. Givens, superintendent of schools at Oakland, Cal., won wide approval by his address on "Teachers as Citizens," in which he urged that "responsible citizenship for the teacher should mean the production of understanding citizens from among the students in the classroom."

Methodist Giving Last Year Shows Large Decrease

Dr. A. W. Auman, Methodist world service treasurer, reported to the annual meeting of the world service commission, held recently in Chicago, the giving of the denomination for various purposes during the past year, indicating in each case the percentage of decrease from the preceding year. Among the items are: world service, $4,786,462 (decrease of 28.78 per cent); ministerial support, $26,853,924 (13.19); property, $8,983,885 (40.72); benevolences, $10,424,888 (30.01); congregational expense, $55,172,718 (18.70).

Sixty Organizations Will Support Congress Against War

Responding to a call for a United States congress against war sponsored by Sherwood Anderson, Theodore Dreiser and Upton Sinclair, more than 60 national organizations—labor, farmers, war veterans, unemployed, students, Negro racial groups—including leading pacifist, communist, socialist and liberal organizations, have joined into a national organizing committee for a united front anti-war gathering in New York city Sept. 2-4.

Dr. Hammaker Called for 19th Year of Service at Youngstown Church

Trinity Methodist church, Youngstown, O., has for the 19th consecutive year renewed its call to its pastor, Rev. W. E. Hammaker, to continue his service there. During the years of his long pastorate, he has won the respect of Youngstown's citizenry by his labors in numerous community enterprises.

Canadian Institute on Economics

Last year more than 100 educators, ministers, journalists, business men, etc. attended the first Canadian institute on economics and politics. So successful was the institute that it will probably become an annual event. At the meeting this year, held July 31-Aug. 12 at Y.M.C.A. Park, Lake Couchiching, Ont., three courses are offered: on Canadian economic problems, on Canadian political problems, and on political and social philosophies. Among the lecturers scheduled are Principal W. L. Grant, Upper Canada college; Professors F. H. Underhill, J. F. Parkinson and D. C. MacGregor of the University of To-

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

In requesting change of address, subscribers will help us by observing the following suggestions:

(1) Give present as well as new address.

(2) If convenient, tear off and enclose address on present wrapper.

Publishers,
THE CHRISTIAN CENTURY.

ronto; Professors Stephen Leacock and Eugene Forsey of McGill university, and Hon. Vincent Massey, former Canadian minister to the United States.

Dr. Snape Accepts Call to Utica, N. Y.

Rev. John Snape has resigned as pastor of Temple Baptist church, Los Angeles, and has accepted a call to the Tabernacle church, Utica, N. Y., where he becomes temporary pastor during the absence of Rev. Oliver U. Chapman, who is leaving for a tour of the mission fields of the orient. He goes to Utica Nov. 1.

Churches Give Generously to Coal Areas Relief

James Myers, industrial secretary of the Federal council, sends word of the council's deep appreciation of the generous gifts of clothing and money from church people throughout the country to its coal areas relief committee. Contributions have been received from 47 states.

Dr. G. W. Richards Honored by Edinburgh University

Dr. George W. Richards of Lancaster, Pa., widely known as a church historian and as president of the Presbyterian world alliance, was given a D.D. degree this year by the University of Edinburgh.

BOOKS RECEIVED

Babel Visited: a Churchman in Soviet Russia, by J. G. Lockhart. Morehouse, $1.25.

The British Israel Theory, by H. L. Goudge. Morehouse, 70 cents.

Yesterday, Today and Forever, by G. D. Rosenthal. Morehouse, $2.50.

The Mystery of the Cross, by Nathan Soderblom. Morehouse, 50 cents.

Youth and the Church, by Leon C. Palmer. Morehouse, $1.85.

The Twelve Gates, by H. F. B. Mackay. Morehouse, $1.75.

Seeking the Living Way: a Guide for Young People in their Personal Worship, edited by Roy A. Burkhart. Abingdon, 50 cents.

Instead of Dictatorship, by Henry Hazlitt. John Day, 25 cents.

Tammany at Bay, a Fighter's Handbook, by James E. Finegan. Dodd, Mead & Co., $2.00.

The Future of Political Science in America, by Bernard Shaw. Dodd, Mead & Co., 75 cents.

The White African, by George A. Wilder. Morse Press, Bloomfield, N. J.

Christ and Human Suffering, by E. Stanley Jones. Abingdon, $1.00.

Eastern Philosophy for Western Minds, by Hamish McLaurin. Stratford, $2.50.

Church Union in Canada, its Causes and Consequences, by Claris Edwin Silcox. Institute of Social and Religious Research, $3.00.

Compensation in the Professions, by Lester W. Bartlett and Mildred B. Neel. Association Press, $2.00.

Biographical Catalogue of the Princeton Theological Seminary, 1815-1932, compiled by Edward Howell Roberts. Princeton Seminary.

Chinese-Japanese War, compiled by Julia E. Johnsen. (Vol. VIII, No. 8, of The Reference Shelf), H. W. Wilson Co., 90 cents.

The Soft Spot, by A. S. M. Hutchinson. Little, Brown & Co., $2.50.

The Right to Work and an Income, by J. C. Wilson. Witness Press, Montreal, 15 cents.

Adventures in Church Worship, by Maurice Clarke. Pupil's book, 70 cents. Teacher's book, $1.00. Morehouse.

Thinking Success into Business, by Frank M. Welsh and Frances L. Gordon. Albert Whitman & Co., Chicago, $2.00.

England, Their England, by A. G. Macdonell. Macmillan, $2.00.

Beethoven, by Alan Pryce-Jones, Macmillan, 75 cents.

George Eliot, by Anne Fremantle. Macmillan, 75 cents.

Gladstone, by Francis Birrell. Macmillan, 75 cents.

Joshua Reynolds, by John Steegmann. Macmillan, 75 cents.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Best of Enemies

(Buddy Rogers, Marion Nixon) (Fox) Harmless but inane hash about two fathers at odds and their children in love, laid in America and Germany, pre- and post-prohibition, beer flowing freely throughout. Dull dialogue, feeble roles for the good actors, and Rogers' feeble acting for the leading role.

For A: Mediocre. For Y: Fair. For C: Perhaps.

Disgraced

(Helen Twelvetrees, Bruce Cabot) (Para) Worthy policeman's pretty daughter is clothes-modeling for society adventuress when the latter's fiance, a philandering cad, decides to go after the model. Hence false promises, love-nest, discovery, cad shot by father, girl tries to take blame, hectic trial, happy ending.

For A: Fair of kind. For Y: By no means. For C: No.

Double Harness

(Ann Harding, William Powell) (RKO) Smooth, highly sophisticated story, notably directed and acted with much subtlety and charm. Heroine of genuine quality uses dubious means for forcing incorrigible playboy to marry her. Intelligent, interesting presentation of thoroughly unconventional love affair, for mature audience.

For A: Fine of kind. For Y: Wholly unsuitable. For C: No.

Hold Your Man

(Jean Harlow, Clark Gable) (MGM) Typical Harlow-Gable stuff in back-alley English and wisecracking out of corner of the mouth. Hero a tough, cheap, petty thief; heroine a blase, illiterate, low-life courtesan, neither with any perceptible principles or morals. Bathtubs, crude intrigues, jail, illegitimate child, manslaughter, etc.

For A: Mediocre. For Y: Unwholesome. For C: No.

The Stranger's Return

(Lionel Barrymore, Miriam Hopkins) (MGM) Vivid, human, wholesome portrayal of rural life and characters, dominated by strong, eccentric grandfather, finely played by Barrymore and whole cast. Normal, healthy disregard of happy ending. Convincing dialogue. Thoroughly worthy production.

For A: Excellent. For Y: Excellent. For C: Mature but good.

Victims of Persecution

(Foreign cast) (Specialty Pictures) Main object to arouse sympathy for victims of race intolerance and bigotry. A Jewish family is used as an example, showing their struggle to be understood by other races. Slow moving drama with mediocre acting.

For A: Fair. For Y: Little interest. For C: Beyond them.

What Price Innocence

(Willard Mack) (Columbia) Discreet expose of essential truths of sex. Prudish mother neglects instructing her young daughter on facts of physical life, resulting in moral chaos and final suicide of girl. Author-director-actor Willard Mack has done strong and inoffensive film that many parents should see.

For A: Good of kind. For Y: Better not. For C: No.

Best Recent Films for Family

Gabriel over the White House
The Working Man
Peg o' My Heart
Zoo in Budapest
Adorable
The Rebel

Films of Special Interest to Adults

Looking Forward
Hell Below
Eagle and the Hawk
The Silver Cord
When Ladies Meet
Jennie Gerhardt

by Herbert L. Willett

The Bible Through the Centuries

"Covers the whole field of the what, why, who and how of the Bible."

International Journal of Religious Education ($2.50)

The Jew Through the Centuries

"He who would know the race which gave the world the prophets and the Redeemer should acquire this book. He will want to keep it in his library, after his first reading, for study and reference."

The Religious Book Club ($3.00)

Order from Your Bookseller or the Publishers

WILLETT, CLARK & CO.

440 S. Dearborn St. Chicago

YOUR CHILD and THE MOVIES

By Fred Eastman

Now available in pamphlet form at 10 cents per copy {$7.50 per 100}

The Christian Century
440 S. Dearborn St.
Chicago, Ill.

Gentlemen: Please send me..... copies of the reprinted articles, "YOUR CHILD AND THE MOVIES," by Fred Eastman.

I enclose $.....

Please send bill.

Name .....

Address .....

NEW ABINGDON BOOKS

Christ and Human Suffering

By E. STANLEY JONES

■ This book has a Chinese background as Doctor Jones' other books have had an Indian, illumined by word pictures obtained by world-round associations. The author paints with vivid color the sorrows of mankind. He narrates the various ways of meeting these sorrows—combat them, ignore them, scorn them. Then vitally and magnificently and with original spiritual power he presents the Christian attitude of accepting suffering for the understanding of God and the enrichment of life. Thousands will read this book, and they cannot fail to become nobler through the reading.

Net, $1.00, postpaid

Christ and His Time

By DALLAS LORE SHARP

■ This is a companion book to *Romances from the Old Testament.* It is an uncritical account of the life of Jesus which is as interesting as a story. The most incredible miracle is included. The reader senses that the author is aware of all the disputations about the text but he writes above such matters. The modulations of rhythm and the inwrought beauty of imagery characteristic of the writings of the author, are here in all their distinguishing abundance. The cultured mother who wants her children to have only reading of literary excellence has now available a book on Jesus which maintains these standards.

Frontispiece and colored map

Net, $2.00, postpaid

The Doctrine of Redemption

By ALBERT C. KNUDSON

■ This book, while independent and complete in itself, is a companion volume to *The Doctrine of God,* published three years ago. Together they cover the general field of Christian theology, and in this respect may be regarded as a single work. Professor Earl Marlatt of Boston University says, "Doctor Knudson has here done an enduring service for Christianity in clarifying its views of such major issues as suffering, sin, the Incarnation, the Atonement, the Kingdom of Heaven and immortality. . . . Ministers seeking orientation in a world of changing values, will find a leading and ascending path in this trail-blazing treatment of historic and growing Christianity."

Net, $3.50, Postpaid

The Drums of Dawn

By F. W. BOREHAM

■ That this is the twenty-seventh volume of his essays to be published in the United States testifies to Doctor Boreham's popularity. In his introduction to *The Drums of Dawn* he at once puts us under a spell of enchantment as he describes a dawn in a quiet Australian woodland. While the glory of the new-born day is still with us, he lures us on through twenty-five chapters written in the characteristic Boreham style, quaint, mellow and delightful. We arrive at the last page refreshed and encouraged, better fitted to face each dawning day.

Net, $1.75, postpaid

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS

NEW YORK
BOSTON
DETROIT

CINCINNATI
PITTSBURGH
KANSAS CITY

CHICAGO
SAN FRANCISCO
PORTLAND, ORE.

XUM

1933

XUM